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WORLD DOMINION

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of Christian Progress

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DISQUIETING FIGURES ABOUT LONDON
THE STORY OF TO-DAY

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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"Go . . . teach . . . baptise"

Such was, such is, our Lord's command.

Moravian missionaries have been endeavouring to obey that command, in very difficult fields, for more than two centuries, and are now labouring

on the Western Border of Tibet; among the Lepers in Jerusalem; in East Central Africa; in South Africa; in Dutch and British Guiana, the West Indies and Nicaragua; in Northern Labrador; among the remnant of the Red Indians in California; and among the Eskimos of Alaska.

Exceptional hardships have been faced during the past few years; drought, floods and hurricanes in the West Indies; hunger in the lonely homes of Northern Labrador.

The Parent Church, unaided, cannot possibly meet the urgency of the needs. We trust you will be led to send your contributions to

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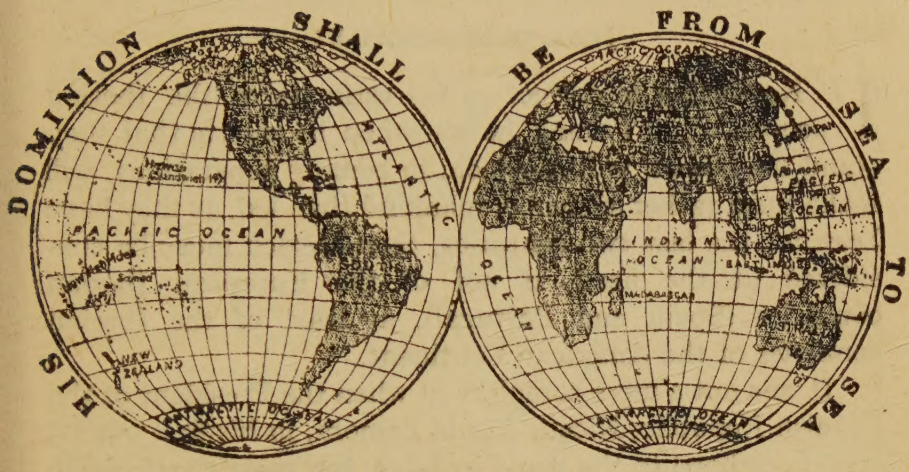

OCTOBER, 1934

A Great Enterprise

WE have given up most of our editorial space to Dr. Juan Orts Gonzalez who has been staying at Mildmay and is a member of our Fellowship. Dr. Orts was formerly Secretary to the Franciscan Order in Spain, a theologian of distinction and an examiner in theology. After his conversion he settled in the United States, where be became a university lecturer. Subsequently he assumed the editorship of *La Nueva Democracia,* the leading intellectual religious paper published in America. His authority in the field of evangelical literature is undisputed. In New York, he also built up from the beginning what is to-day the largest evangelical Spanish-speaking Church in the world. Dr. Orts Gonzalez, who is retired on age limit from his former connexion, is devoting the remainder of his years to Spain.

Dr. Robert E. Speer, in a recent letter to us, encloses a folder entitled, 'The Friends of Spain.' In this leaflet Dr. John A. Mackay tells how friends in America are seeking to help Dr. Orts to realize his ideals for Spain, and we are gladly co-operating in this great enterprise.*

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* Read *Religion in the Republic of Spain,* by C. Araujo Garcia and Kenneth G. Grubb. Published by World Dominion Press. Price 2/6.

Imperative Need of a Survey of Mexico

JUAN ORTS GONZALEZ

IF Keyserling is correct in his estimate of the Iberian peoples—and I think he is—when he asserts that they stand for human values which, in coming generations, will make them rather leaders of mankind than led, as they have been for the last two centuries, then Mexico must be considered at the head, if not of the European Iberian countries (Spain and Portugal), at least of the Iberian countries of the American Continent.

It was not a mere compliment when the President of the Spanish Republic, Niceto Alcala Zamora, in his first official speech, radioed to the world at large, but more particularly to Hispanic America, said, ' In drafting the Constitution of the Spanish Republic, more was copied from the Mexican Constitution than from any other, because it seemed that the best ideals of the old Iberia (Spain) had been retained in Mexico even more than in the mother country.' Also, the Apristas of Peru, the Socialists of Chile and Argentina, not to speak of other Latin American countries, are looking to Mexico as their inspiration and model.

SOME REASONS AND FACTS

Among the several reasons and facts which I can quote to prove the importance and need of this Survey, I have selected five :

1. *The Creation of an Original Culture.*—Mexico, more than any other Hispanic Republic, is to-day making gigantic efforts to build up an original, genuine and national culture embracing all aspects of human life, without trying to copy or to be dependent upon other cultures and countries. It is true that there are to-day several Latin-American countries apparently more cultured, more prosperous and more progressive, namely, Brazil, Uruguay, Chile and Argentina ; but Mexico is the only nation which has full confidence in her own future and destiny and counts only on her own national resources, while the countries mentioned above are yet looking to either North America or European countries for

their full development, either economic or cultural. I do not mean that Mexico is not willing to assimilate the good things from other cultures and countries, but she absorbs only such ideas as can corroborate and strengthen the Mexican point of view of life and culture. An accurate survey of the steps taken by Mexico in carrying on her great programme will be an inspiration and a guide to all Latin-American Republics.

2. *Uplifting the Indian.*—The greatest handicap so far, in the building up of a real new culture in the Iberian countries of America, has been either their dependence upon other countries and cultures, or the gap existing between the backward, ostracized, ignorant and hopeless Indian population on the one hand, and the pure white population on the other. Mexico is making that gap disappear. The Indians in Mexico are sharing more than anywhere else the responsibilities of governing the nation. For instance, the President-elect is a pure Tarasco. It is true that there are yet some millions of Indians who are still very backward, but on the whole, the Indians in Mexico, more than in any other country, are either blended into the collective soul of the nation and are conscious citizens of their country, or, at least, feel hopes of greater things for themselves in the future. In my opinion, the hopeless attitude of the Indian population of South America has been the greatest handicap in the way of convincing them that they could participate successfully in the affairs of their respective countries ; but that hopeless attitude no longer exists in Mexico. The majority of them there feel that they are equal to the white, if not better, and hope and work with that conviction. This uplifting of the Indian is the more important because Mexico (I have not at hand any book of reference to verify my statement) has very nearly one half of the total Indian population of Latin America. Therefore, a Survey covering the efforts made in Mexico on behalf of the Indian population, the methods used and the results obtained, would be illuminating and helpful to all the countries of Latin America, and particularly to those in which the Indian population predominates.

3. *A Tragedy Remedied.*—The greatest tragedy of Latin America has been that the leaders of Government for the last century were mestizos and creoles, who were in conflict with themselves. The environment of America was attracting them as much as the environment of Europe. The American inheritance, by blood or traditions, was in constant conflict with the blood and traditions of Europe. They were discordant souls, blundering along and trying to reach a harmonious soul. In Mexico, that tragedy is being solved. The Creole and the Mestizo, together with the Indian, are not only being blended together into one harmonious whole, but they are succeeding in harmonizing the two inheritances and the two environments. It is very illustrative of this point to see how the high offices are distributed among those different types of persons and how much they think alike. Here, also, a good Survey will be invaluable for other Latin-American countries, in which this tragedy remains unsolved.

4. *Education in the Forefront.*—Mexico is emphasizing, more than any other country in Latin America, the need of a school which will be coherent from the very beginning with the whole life of the Mexican nation, basing it more on life than on theories, more on doing than on learning, and adapting itself to the daily life of the average Mexican, particularly the Indian, making the schools, the text and the teaching to promote more a better life than general knowledge. Here, too, an accurate Survey will be very helpful to the other countries of Latin America, particularly those which are putting too great emphasis on the production of specialists and experts.

5. *Red Mexico.*—It has been the accusation of many writers that Mexico is becoming more and more a copy of Russia. There are some laws and attempts of the Government which support that contention. A good Survey will either refute that accusation, or, in case it is found to be true, will help Mexicans to check such policies, because nothing is more abhorrent to them than to imitate any country, and more especially Russia. For instance, now that they have adopted a plan, they try not to say Five-

Year Plan (as Russia has done twice), or Ten-Year, but Six-Year. It may be that those attempts and laws which look like an imitation of Russia are the production of only a clique and not a real national expression. It may be, also, that the Government is so convinced that the Indian is naturally superstitious that, to cure him, it thinks the best method is to fight every religion until he learns to discriminate between right and wrong in religion. One thing I know, and it is that Calles, the strongest and most influential man in Mexico, when he visited Russia about six years ago, was not pleased with what he saw there, and also, that the first representative of the Russian Government in Mexico—by the way, the first woman employed by the Bolsheviki in foreign countries—did not find Mexico receptive to Russian ideas.

Here, more than in anything else, a good Survey is indispensable and could be a great help, not only to Latin-American countries which are looking to Mexico for inspiration and guidance, but to Mexico herself. It would help her to realize the danger of admitting Bolshevism, which, by accepting the materialistic interpretation of history and the mechanization of human life, is not only anti-religious, but also anti-scientific ; and Mexico aims, if not to be religious, to be at least reasonable and scientific.

It is highly desirable that the World Dominion Press, which has rendered such great service to Latin America by the Surveys already made of many of those countries, should crown its service with a thorough and comprehensive Survey of Mexico.

Mr. Kenneth G. Grubb, Director of the World Dominion Latin Surveys, has left for Mexico, via New York, to make the necessary arrangements for the Survey of Mexico. This Survey is of vital interest to our friends in North America as well as to all who are interested in the intelligent appreciation of the Mexican situation. What Mexico thinks to-day affects all South America to-morrow, and we bespeak the interest of friends of our Movement in the Survey which Mr. Grubb is undertaking in the service of the whole Christian Church.

The Idols Are Falling

James P. Leynse

IN thousands of homes in China the idols have fallen. Change has come like a shock. Ideas and standards have been shuffled in striking fashion. The old religions have become tottering ruins. The temples are vacated. The control of the older generation has slipped away. Youth is in the lead and seeking new ways. As a result evangelism in many places is experiencing a golden age of opportunity. Everywhere around us a clarion call for service is sounded. What will take the place of the idols, communism or Christianity ?

There is a forward movement in the Peking Churches. We are seeking to win more Christians and more faithful ones and the congregations join hands with us in striving to reach our section of this great city. Our Churches are putting the emphasis unquestionably upon the spiritual, and therefore there is activity instead of depression. The Church attendance is growing steadily and many new converts have been added to the membership. I have had the privilege of baptizing this year men and women, old and young, students and illiterate, all changed into new beings by the grace of Jesus Christ and all having discarded idol worship. Whole families were baptized. Fathers with their grown-up sons, mothers with their daughters, side by side with single individuals, first members of families to cross the barrier. For instance, Mr. Chang and his grown-up son, who testified that before their conversion they were ' like blind men ascending a mountain to view the landscape.' And Mrs. Chia and her daughter, who confessed that ' the eyes of their hearts were dead ' to spiritual issues until they met Jesus. Also the mechanic Li and his wife and three children, a splendid volunteer worker, who works hard so that his children may be educated and his wife attend a Bible school for volunteer leaders.

In China it is always exceedingly difficult for members of families to make an individual decision to break away

from idol worship. But various candidates for baptism have done so, like Mrs. Ho, who, as she stated, had been 'for forty-five years a vegetarian to please the Buddha with the Long Eyebrows,' and who for years every morning and evening 'knelt once, bowed thrice and offered incense and candles to thirty Buddhist scriptures to find the way of life.' Now she has become a living member of the Church of Christ, and an ardent Bible reader. It is hard to realize how much it cost in sacrifice of self for Mrs. Hu Li, and many others, to become a single lamp in a dark place. After her heart was reached she buried her idols, but when truly converted she dug them up and burned them. She had the story of her conversion printed and sent to all her relatives and friends with the signature: 'Formerly Hu Li, now Mrs. Born-Again.'

All our three city Churches are self-supporting, self-governing, and largely self-propagating. The formation of a number of volunteer evangelistic bands has been one of our most fruitful achievements. Spiritually, our volunteer leaders have had much capital to invest and their profits are, therefore, large. Bands are preaching daily in courtyards, homes, factories and shops. They are illuminating the neighbourhood like lighted pagodas. As a member testified, they are greatly encouraged to see that 'the Lord responds to man as quickly as shadow to form or echo to voice.' Bible classes, various training classes of two weeks' duration, revival meetings, prayer meetings, cottage meetings, systematic home visitation, weeks of gate-to-gate preaching, report evenings, classes of mass education and other activities keep the lamps burning and make our large number of Gospel teams a valuable asset in our aim to win the Chinese by the Chinese. Mr. Sun of our Church this year bought a small printing press and prints all the tracts used by these volunteer bands at cost price. A shopkeeper keeps a bundle of tracts on his counter for free distribution. A seller of millet puts a tract in each package. Church-member Chao bought tracts and evangelistic literature worth two months of his salary, and a nurse of our hospital gave ten per cent. of her income to the tract fund.

Many of the Chinese with whom we come in contact outside our Churches are no longer worshipping idols at the temples. They are in the grip of a spiritual hunger. After the storm of change there are fruits to gather. Shall Bolshevism reap them? The harvest of much of China is open to any claimant. Volunteer leaders in our neighbourhood are taking their place. They are of all kinds: Miss Wang, the teacher, who confessed that she used to 'spend many good coppers to buy sham silver with which to cheat the gods,' but who now worships in spirit and truth Jesus Christ; Mrs. Li and Mrs. Kao, who have rented two rooms at the most popular market place for a little Gospel Hall; Mr. Kung, a former opium slave, now a prince in the Lord; Mr. Fu, a business man, and pillar of one of our Churches; and many others.

There are also among them those with too much unbridled enthusiasm, such as Sung the fifth who, after his conversion, went home to testify. He preached on the streets in his home town, made a deep impression, but took the idol of the Buddha with the thousand arms and eyes out of the temple and chased the priests away. He was caught by the police, beaten till unconscious and put in prison. As a member of a Gospel team he is still needing our constant guidance. It was also necessary to guide wisely the trio consisting of a dyer of blue cloth, a coal shop-owner, and a hatter. They memorized whole parts of the Bible and went out preaching all over North China, carrying neither purse nor scrip and refusing all support. They had many conversions, but they gave up their business, let their wives and children suffer, and came back to our Church stranded and lacking in maintenance.

Electrically-lighted Gospel posters on the doors and walls make our two city Gospel halls attractive places where large crowds gather. There we face, five evenings a week, the five types of Chinese society: the scholars, feeling superior to the lower order of beings; the farmers, in town to sell their products, amazed by a civilization producing loud speakers and radios; the mechanics, who build and proclaim that next to food, shelter is the only necessity of

life; the tradesmen, weary of a day full of bartering in trying to squeeze the last penny; and the soldiers whose business in China often seems to be to consume what others produce. But also, modestly sitting in a corner, there are the women, with dignified old faces or keen young ones, countenances with souls behind them, calm, serene and composed, purged of egotism by living in crowded quarters, the real leaders in the family.

Large coloured posters, Biblical lantern slides in Chinese setting, music, singing, and popular illustrated talks penetrate their walled-in hearts. Outside the meetings we reach the hitherto unreached by means of Bible classes for men and women, English night school for business boys and girls, day school for poor children, mass educational classes, clubs for women and girls, and special meetings for children, women, and parents. The Gospel halls are also the entrance halls to our churches, a field for clinical experience and self-expression for our volunteer lay-leaders. There they receive their practical training in soul-winning work. Always a group of them is present to testify, act as ushers, door-keepers, and distributors of enquirers' cards. After the preaching there is the gathering of enquirers in a side room. Personal things are there semi-publicly discussed, privacy is rarely sought after, and a man, once showing genuine concern about his soul, has from the very beginning the support of a group of our leaders.

The work in the Gospel halls reveals plainly that many of the Chinese to-day are, practically speaking, without a religion, without their many gods. They are open to leadership, asking for anything that promises to uplift, welcoming any idealism. 'I am seeking for something worth while to live for,' is a crying need often heard at these after-meetings. These are the days to spread the Gospel in China. The results of this year's work in the Gospel halls has been distinctly seen in the growing attendance at our churches. After once being planted, single bamboos form a row. They shoot new sprouts and spread. There is, for instance, Mr. Hsia, a young student, who after his conversion kept on repeating: 'I do not know how to

describe my experience. Everything in and around me is so changed, even the leaves of the trees seem changed to a new shade of green.' He is an ardent member of a Gospel team, disowned by his father, poor in earthly goods for Christ's sake, but rich in spirit, winning many young people. And there is Mr. Kao, the electrician, who persuaded his whole family, including an old mother of seventy-five years, to throw away their idols. On Sunday he leads his family to the church and almost every evening he stands at the door of one of the Gospel halls presenting the people with tracts bought with his own money.

This year these services also changed the opium den of Mr. and Mrs. Chao into a little Gospel hall. For years they had been opium smokers. They were fairly well-to-do materially, but spiritually they were destitute. It took months of daily care before they found salvation. But once reached by Christ they were able to break the opium habit without any medical assistance. Their opium den became a neighbourhood house where they preach and live the Gospel, together with Mrs. Chang, ' the woman with the black soul.' She came in contact with Christ at our weekly meetings at the Peking prison. For years she had sold opium to the coolie classes and injected morphine into ricksha boys. Taken to prison she found there salvation at one of our meetings. Released she has become an ardent and capable personal worker in one of our street halls.

The idols have fallen and something will have to take their place. Will it be communism ? Russia has already hundreds of Chinese students working as volunteer agents in all parts of the country. Will it be the Western machine age and materialism ? Humanism of a non-theistic tendency is already a potent force in the hearts of many a Chinese youth. Or will it be Christ Jesus as the Saviour of the individual and the regenerator of present living conditions ? It depends upon whether the Church of Christ in all lands will face the challenge and spread the glad tidings to those who have not yet heard. The idols have fallen and something will have to take their place.

District Officers as Non-Professional Missionaries in Africa

FRANK H. MELLAND

IT should be clearly understood that the word missionary is here used in a very broad sense. More than twenty years ago I wrote in a book*

> 'There can be no hard and fast line between a sound and rational missionary policy and a sound and rational administration among the African natives. Every European in Africa is a missionary, and though he may not be engaged in preaching the Gospel, his high example and jealous guardianship of the dignity of his race must have an elevating and civilizing effect, and serve to justify his claim to regenerate and enjoy the conditions and resources of the vast territories upon which he has imposed his sway.'

The phrasing would not satisfy me now, but I was so much younger then. However with the main idea, that 'every European in Africa is a missionary,' I am still in complete accord, and I cannot say as much for every opinion expressed in the book, because I believe I have learned a certain amount since those days.

The obvious sequel to this is that the European may be a missionary for evil as well as for good, for materialism instead of for Christianity, and reference will be made later to that aspect. The theme of this article is, however, mainly how a District Officer can serve as an ally to Christian missionaries; how, while carrying on his own work, he can help forward the work of Christianizing the continent, and I claim indulgence if what I write seems egotistical, because if it is to be of any use it must carry the weight of personal experience. For two-and-a-half years, until the slump, I represented Northern Rhodesia in London and I learned then that nothing helped so much to inspire confidence with inquirers as the fact that one had spent most of one's life in the country concerning which they were seeking information, and really knew what one was talking about.

---

* *Through the Heart of Africa.*

My creed, as a District Officer, was a simple one. I believed that Christianity is necessary for Africa, and that missions are essential. So are Governments, and the Government official should, therefore, help forward the work of missionaries, as he expects the latter to support him, and those whom he represents, by act and precept. Many on both sides live up to this. Unfortunately many also on both sides fail, whereby they do harm to Africa.

Firstly the District Officer must remember that he represents a Christian civilization ; he is an ambassador of Christendom as well as of his mother country. He may not be a Christian himself. Some are frankly atheistic or agnostic, some are nominal Christians but really materialists, many are professing but not active Christians, the type that uses the Church for baptism, marriage and burial, but for little else. As regards the first class, one can expect no more from the genuine atheist than that, since he comes of a Christian race, he should not impede the work of his race in Africa. Let him, at least as at most, be neutral and silent in criticism—except, of course, in the case of any abuses. The materialistic and purely nominal Christian I view with greater dismay. He stands where he does largely because of unsettling doubts, unhappy very often because of his lack of faith, and I can only hope he will appreciate the grave danger inherent in the destruction or undermining of old religions—a process that he cannot stop—if there is nothing to substitute for them but doubts. If such is unsettling to him, it must surely be disastrous to more primitive intellects. A serious aspect of this class lies in the fact that many of the better class of Europeans in Africa, including officials and lay teachers, belong to it ; men who live decent lives according to civilized, if not entirely Christian standards, men who may easily be accepted by the natives as a good type to serve as models. It is worth thinking over the effect on the emerging Africans when they discover that such men have no God, and so to such as these I plead for benevolent neutrality.

Real allies to Christian missions must, of course, come from among the Christian section of the community, and it

is for them chiefly that these thoughts are committed to paper. There has, unfortunately, grown up in England a large section of the community which would vehemently deny being non-Christian, but which, nevertheless, is also only nominally Christian. I suggest that in Africa such people can be a great danger, and the fault in their case is greater for not practising the religion they profess than it is for those who honestly do not believe. Last year I heard a missionary from Tanganyika say that a young District Officer who had come in some twenty miles and had taken part in the Easter procession, had done more good to the Church in that district than if he had sent a cheque for a hundred pounds. The tragic side, of course, is that the case should be so uncommon as to be worthy of record.

Abstinence from participation in mission services, or abstinence from European churches where such exist, is not at all universal, but both are regrettably common. There are many excuses, some of which are familiar at home: there is work all the week and Sunday is wanted for recreation, or the mission is such a long way off. Some take care that when they do have to visit a mission station they dodge a Sunday! Another excuse is that the mission in a particular district is of a different denomination from that at which the District Officer is accustomed to worship. Personally, I never have felt that this is a valid excuse in a land where Christian missions are trying to help Africans to a better life. The District Officer's abstinence from their services must convey the impression in native minds that he, their lawful guardian, does not believe in the God of the mission, an idea that is a handicap to the spread of Christianity. Except in some cases as regards the sacraments I can see no reason why any Christian should not worship in any Christian church or meeting. Turning up one Sunday at a Baptist mission I was asked to give the address in the chapel, and I did so. It may be of interest to add that I took as my text, 'Honour thy father and thy mother,' and added to it 'and thy chief and thy headman.' I then preached a little homily on the harm some mission teachers did in villages by failure to observe

this commandment and by disrespect to chiefs, whom they treated as immoral and nasty polygamous pagans. Similarly I have been asked to go and address the Wesleyan teachers on the occasion of their annual reunion for a refresher course. Even when one's own particular denomination is represented in the district it is fatal to real Christian help to attend services only of that particular denomination. Many is the time that mission teachers, that great class in whose hands the work of bush school lies, have asked my advice or help ; just because they know I was a friend of their white missionaries. Incidentally it cuts both ways. Without ever overstepping the dividing line between their work and ours there are many occasions on which the mission teacher can be a real help to the District Officer or to his messengers and police.

I think it is worth while giving another example of such an attitude. In a district in which I was stationed long ago there was only one denomination—some of my districts have had seven or eight—but in this one I only had the White Fathers. It happened that our Administrator (Governor) died, and I asked the Father Superior if he could hold some kind of service. After application to his bishop he arranged a special memorial service and I attended with my small office staff, and with practically all the leading chiefs and headmen. It was a very fine service.

Here is a different kind of story. I was then a Provincial Commissioner, and I turned up at a Baptist mission. The missionary in charge was obviously nervous. Finally, he could restrain himself no longer and asked me what he had done wrong. I was dumbfounded at the question and assured him I knew of nothing. He then said, ' Then why have you come here ? ' I replied that I always tried to visit every one, white or black, as far as I could, and he answered, ' I have been here for twenty years and I have never been visited by a Provincial Commissioner before, so I thought I must have given offence.' It was admittedly a very big, populous and time-absorbing province, but such an incident should not have been possible. Of course the local District Officer visited him, but that does not suffice.

Wherever I was I managed to visit every denomination—I have been to the Jesuits and the Seventh-Day Adventists in the same day—and to nearly every station. Of course, any number of District Officers can say the same, but, as I said at the beginning, I can only speak first hand of my own experience.

One standard example of co-operation is, luckily, on record for all time in *The Ila Speaking Peoples*, a book written by Edwin Smith, missionary, and Andrew Dale, Magistrate and District Officer. Had they not co-operated in their work they could never have co-operated in that book as they did. We cannot all be anthropologists, but that is an object lesson. A missionary and I once travelled for a month fighting small-pox, sharing each other's company, but he a day or two ahead of me all the way, because it was arm to arm vaccination, and he made ready for me along the route. I believe he would have done the same had I not been friendly to his mission (not Anglican), but perhaps not so readily. The real point is the effect of this co-operation between the two principal representatives of Christendom upon the native population. That was definitely good.

In many small ways Government and mission can help each other. The District Officer can get sidelights on the work of the village teacher which the white missionary might never get, and can pass them on to him. Similarly the missionary can get outside criticisms of police or messengers, or of the District Officer himself, which may be exceedingly useful. These sidelights are not always accurate, however. I was once reported by a teacher of a Scots mission for having stopped hymn-singing in the village. Luckily the missionary in charge, whom I had never met (it was that great man, Dr. Donald Fraser), did not believe the version he received and reported it to me for my comments. I was able to correct it, and I believe good resulted in more ways than one.

In his every-day duties the District Officer gets opportunities for unostentatiously furthering the work of Christianity, which come in unexpected ways. There was

an old chief, Kasumbu, who had not been one of those to accept the invitation to the memorial service referred to earlier. Though only ten miles from the mission he had no use for it. One evening I heard that he had been taken out into the bush to die, a custom of his tribe. I had him brought to me. He was at least seventy, and was practically unconscious when he was carried in, a bad case of pleurisy, of which the best thing that could be said was that he did not look like living long enough for it to develop into pneumonia. I was a bit of a non-professional doctor, too, and did what I could for him, starting with warm blankets and an injection of brandy, because he could not swallow, and when he was able to whisper he told me not to worry as he was going to die ; had he not been going to die his people would never have taken him out into the bush. I argued that at his age, ill, in the rains, it was certain he would die out in the wet, but that now he would live. The old man would not have it and I knew enough to realize that unless he would fight to live I could not hope to pull him round. I confess that I was not entirely disinterested in my desire to save him, as his death would have tended to confirm a belief which I was anxious to eradicate. So I concentrated on giving him faith that he could be saved, and won. I admit that at that stage he really only had faith in me, but that was only the beginning. After his recovery he let the missionaries tell him more, and when his time really came some ten years later he died inside his village, a Christian, and was buried by his Christian villagers.

In investigating court cases, often even in jail, the District Officer gets chances that can only come to him. There was in my jail a very fine young man called Mulevu. He was doing five years as a principal in the second degree for murder. Really none could blame him. Two uncles of his had killed a person in accordance with tribal custom. Custom decreed that Mulevu (very likely willingly) simply had to assist them. They got away over the Portuguese border, and he was caught. I must cut this story short, but here are the dry bones of it. War broke out and all police were called in from out-stations, being replaced, as

regards jail duties, by raw civilian warders. I discovered soon that these called Mulevu respectfully 'the head prisoner,' and that he conscientiously coached them in all their duties. Then he overheard a very dangerous man plotting a murderous attack on a warder with a view to escape, took command of the whole situation and saved the position until I could be called. He earned, for this, extra remission beyond the usual good time remission, and when he came out, I was of the opinion that he was on the way to being a good Christian. In addition to this he was an able man—he had mastered two native languages, learnt a little English, and taught himself to read and write while in jail—so I promised him a divisional headmanship, and free amnesty for his uncles if he would settle on our side of the border. I had proved him in many ways and had grown very fond of him. He wrote to me later that he was very sorry his uncles would not return and his duty lay with his family, so he was staying in Portuguese territory. I hope he found opportunities there of making progress, because I am sure he had the makings of a real apostle. There are a few men, here and there, who are born leaders, and if these can be brought to Christ their influence can be very great. The most tragic case of this kind was that of Tomo Nyirenda, the most wonderful proselytiser I ever met, but the Church never touched him until he stood on the edge of the scaffold, after having sent two hundred 'witches' to their death. I defended him for three weeks before the High Court, and talked to him with the confidence existing between counsel and client for hours every night, getting a wonderful impression of his personality, and the powers which had been given him, but which had been so terribly misdirected. He was known as (not self-called, as is sometimes stated) *Mwanalesa*, the son of God, some small tribute to his gifts. He was a fanatic, but the type of fanatic of which prophets are made. Someone somewhere missed a great chance with him.

Of course, I, like others, realize that I often failed to do what might have been done; I had wasted opportunities; I had failed in setting an example. It is in the hopes that these hints and random recollections of trifling successes

may lead some others to avail themselves more fully of their opportunities, and help in this great and essential work, that I put them down here. At least they may show that there is a chance for the District Officer as a non-professional missionary in Africa.

A few words in conclusion about the District Officer who has retired. What can he do in this sense? He can always help by giving testimony from his experience when he gets the chance. At our ruridecanal Conference the subject for discussion once was the co-ordination of missionary effort, and when I addressed the Conference I asked to be listened to on this occasion not as a member of it, but rather as a retired District Officer and Magistrate who spoke from a quarter of a century's inside knowledge of the value of, and the need for, missions, and of the fact that, in Africa, Christianity was essential. The Chairman thanked me particularly, not so much for what I had said as because it was testimony from a man with first hand experience. That is a thing we old District Officers have, and surely we should use it! Many, who really know very little about it run down missions and mission boys. When one knows better silence is cowardly and wrong.

Then again, one can do good, I think, by talking at training colleges for young missionaries, explaining a little what they are going to be up against, from the outside point of view. They hear enough, and will do all their lives, from the inside point of view, but that is only one side, and the sooner they realize the other side, the better. Also I have found in lecturing to all sorts of audiences, boys' and girls' schools, universities, in free libraries and on all sorts of occasions, that, when telling the general story of whatever one is lecturing about—with or without slides—one can always introduce, without over-emphasis, the right note about Christianity and about missions, one can give, in a word, the testimony of a non-professional. It goes down well, and I believe it has, in some cases, considerable and lasting effect, because one has not got such an apparent axe to grind as has the lecturing missionary, and there is no collection!

I have myself had at times the most gratifying response to some such references, introduced into the general tales that I had to tell, but pointing a very obvious moral. No District Officer can expect to accomplish miracles in this way, nor can he emulate by what he does the great work of the whole-time missionary himself, but that should not stop him from doing what he can to help, by his testimony, the spread of the Christian faith in lands where it is so sorely needed, and where the ground is really ready for it. I always feel that of the two great commandments which our Lord told us were the whole of the Law and the Prophets, the African really has from of old the essence of the second, for he is brought up in the ideal of community service and community duty. That is a great start, yet it is so incomplete until we can build on to it the love of God, duty to God, and the faith in Christ to save us. Any contribution, however small, towards that end is surely worth our while, and a very clear path of duty for us all to tread.

Life with a Difference

'The missionary work of the non-professional missionary is essentially to live his daily life in Christ, and therefore with a difference, and to be able to explain, or at least to state, the reason and cause of the difference to men who see it. His preaching is essentially private conversation, and has at the back of it facts, facts of a life which explain and illustrate and enforce his words. That is the essential work of the non-professional missionary, and any further preaching or teaching which he may do is not immediately in question. He may do such work, or he may not do it, but the addition is not necessary to his missionary purpose, or usefulness. It is such missionary work, done consciously and deliberately as missionary, that the world needs to-day. Everybody, Christian and pagan alike, respects such work; and, when it is so done, men wonder and enquire into the secret of a life which they instinctively admire and covet for themselves. . . . A great host of such missionaries doing such missionary work would transform the whole missionary situation.'—ROLAND ALLEN.

Approach to the Primitive Mind

E. A. Stocker

In our issues of October, 1933, and January, 1934, we published articles from Africa and Burma dealing with methods of approach to primitive peoples. The following article is a further valuable contribution.

'Words only can never fully express all the Gospel. The way of presenting it is the main point.'—Charles Finney.

To make Jesus Christ real to the native mind is the essence of the missionary's task. What are the factors which enter into this? The missionary cannot too often remind himself that he is there to make disciples and to this end he must proclaim the Gospel so that it may be intelligible within the range of the needs and powers of apprehension of the native. Preconceived ideas are not likely to be of much use in doing this and success will largely depend on how he discovers the effect produced on the native mind by his message. Experience alone will reveal the best method of procedure. It will at once be found that it is by no means as easy a task as is sometimes imagined.

The method of approach will not only differ with different groups but often with different individuals. Great powers of adaptation are needed on the part of an evangelist to primitive people. The Gospel must be so proclaimed that converts and disciples and not proselytes are produced. A traveller crossing a glacier does not act as if he were crossing a meadow. That would lead to fatal results. Yet some missionaries among primitive peoples behave much as they would do if working among their own fellow-countrymen. To say the least, such a proceeding is quite absurd and these notes are written to point out the dangers involved in so doing.

Mr. Dan Crawford tried to show how vital it is to 'think black' if enduring work is to be done in Africa. The missionary must be prepared to abandon his European ways of thinking as well as of his approach to and treatment of the natives. It is becoming more and more evident that the mentality of other peoples is so distinctive that to come

to an understanding of it is like the discovery of a new world. The missionary, therefore, has to prospect this mentality, and study it point by point, just as the traveller seeking information regarding a new country studies the elevations and depressions, watersheds, climate, flora and fauna.

Mrs. Hofmeyer of South Africa relates that soon after she arrived in Nyasaland she had occasion to call a woman working near her house. Three times she waved to her, but she took no notice. Finally she asked the house-boy why the woman did not come when she beckoned to her. 'Oh,' he replied, 'you are giving the white man's call. Africans call each other this way,' and he reversed the position of his hand, moving it downwards. Seeing this the woman came at once.

This is a parable of effective approach, and the missionary must speak as well as behave in a manner which is in harmony with native ways of thinking and acting. He has the difficult task of getting inside the mind of the native and seeing the world from his point of view and then of introducing the Word of Christ *into that world* and not into an imaginary one of his own creating. He must bring Jesus Christ within the reach of the average native's understanding, and to do so he must follow him on to his own ground and learn to think even of religious ideas from his point of view. The religious life of the native, for example, may be found to be a mixture of sentiments produced by emotions such as admiration, veneration and respectful curiosity. In his book, *Causeries Congolaises*, Mr. Torday says: 'The question of religion introduces itself into the native's familiar conversation despite himself, because it is always present in his mind. The black man is a deeply religious creature. Religion is part of his everyday life. Religion inspires and directs his thought at all times, and it affects all his actions. To the Congolese the spiritual world dominates the material world, and the former, in reality, moulds the life in this world even more than it influences the future to which his soul aspires.'

The native lives in fear, both real and imaginary, of the

invisible world, and he measures and sees everything from an animistic conception of life. This is far more true even of the 'civilized' African than is generally realized, despite his long contact with European life and thought. These emotions go deep into the substratum of his consciousness and must be reckoned with at every point by the missionary. There exists in the primitive mind a very acute intuitive faculty alongside the almost complete inaction of the intellect. It is obvious that this presents a difficult task to the missionary. In meeting such a situation, he will find that the very things which helped him in a European environment seriously hamper him in face of this new problem. St. Paul's ambition to be all things to all men if by any means he might win some, should be the governing principle in endeavouring to meet the needs of the primitive mind.

Before the Christian teacher can free other peoples' minds from what binds them, he must free his own mind. 'If the Son shall make you free, ye shall be free indeed.' Our testimony and preaching must not be in foreign form or in a strange accent, but in recognizable and familiar terms which will convey the great new facts of salvation to the inner fastnesses of the primitive mind.

So far we have been speaking about the message which it is desired to introduce into the life of primitive people, but the task is much greater than this would indicate. The problem is to present Jesus Christ Himself—the Christ who died on Calvary, who was raised from the dead—the only Person whom it is important for the native to know. In short his initiation into the tenets of Christian doctrine should play only a subordinate rôle in the ministry of the missionary. The habitual putting forward of doctrinal teaching only raises a barrier of intellectualism between the missionary and the native. It is primarily the missionary's duty to surmount that barrier and to make it possible for the native to get behind words and arguments to facts. The objective being to give them Christ Himself, we have to present the fact of Christ. We civilized Europeans are slow to admit the possibility of presenting Jesus Christ without

thinking it necessary to enlarge on the facts of His life and His teaching ; we labour to describe His character and to define the duties of men towards Him. But the native does not embarrass himself with the questions which we deem essential to the preaching of the Gospel.

An Indian missionary tells how the greater part of the converts in his district were won by the work of a group of perfectly illiterate believers who could make no appeal to the intellect. The people, seeing their transformed lives and asking the reason, got one answer only, ' Jesus . . .,' a witness which proved sufficient to lead the villagers to give themselves to Him. Life begat life and no one could explain how. Yet they were convinced and their repentance was real though quite unreasoned. The explanation and intellectual apprehension which to us is essential was not sought for. The appeal was from changed persons to the Person of Christ who had changed them. The Person of Christ is greater than Christian doctrine. If we place explanation before the appeal of facts we are in danger of substituting the shadow for the reality and may effectually hide Christ from them. That they may know Him in a personal way as a spiritual Person should be our aim. It is easy for civilized people to grasp the meaning of Christian doctrine without obtaining living contact with Jesus Christ. But it is quite the opposite with the native, for if the message and the doctrine are presented as an object of faith instead of direct personal trust in Christ Himself a stumbling block will be placed in his path.

To ' make ' converts on the basis of doctrine is to make proselytes. A proselyte is one who renounces one system of religious thought to embrace some other presumably better one. This accounts for the weakness of so many native Christians. If Christ Himself is not discovered to the intuition and affection of the native as a Person altogether worthy of worship and complete devotion, the preaching of the doctrine has availed nothing.

' Show me Jesus,' a young Hindu girl once said to a missionary. This is not so unreasonable a request as might at first appear. A worker in Madagascar visiting a place

where no missionary had ever been before, was called aside by one of his hearers. He took him to his hut and said, 'Speak to me about Jesus Christ.' The missionary, happy to meet a seeker after truth, set himself to explain the old story of how the love of Christ had led Him to the climax of Golgotha. 'Speak to me of Jesus Christ,' repeated the anxious enquirer. The missionary was continuing his exposition of Christ's life and teaching, when the black man angrily cried out, 'Speak to me of Jesus Christ.' 'Then,' related the missionary, 'I abandoned every attempt to satisfy his craving heart with doctrine about Christ and began to speak of sin; not of his sin, but of my own, telling him how Jesus Christ had helped me, forgiven me, freed me from sin's bondage and power. Then I saw my black friend's face lighting up with joyous satisfaction; he had grasped my explanation of my own experience of Christ and it was as Christ's voice to him in a way that my message *about* Christ had failed to be!

Like most men the native is prepared to accept with satisfaction that which appears to him, *according to his own native notions*, to be worthy of attention and intelligible. The missionary must, therefore, be a *living illustration* of the *operative power of the Gospel* of Jesus Christ. 'Ye are my epistles, known and read of all men,' says St. Paul. It is the book of the missionary's personal experience of Jesus Christ which the native wants to read. In it alone he can meet Him and come into a definite intelligible relationship with Him. It is needless to say that the missionary's experience of Christ must be an absolutely real personal and growing one. Any pretence to an experience which the preacher does not possess will inevitably be detected by those whose powers of intuition are all the greater because the natural faculties are largely in abeyance. But even a real experience may be effectually hidden if it is sought to present it in a rational or doctrinal form, and to avoid this danger must be the continual preoccupation of the missionary evangelist.

The third consideration is the part which the native plays in contact with the missionary. His illiteracy and general

lack of rational processes, and his often gross enslavement to the passions of the flesh produce in him a feeling of inferiority when brought into contact with the missionary's life. This often increases his general apathy. The question, therefore, comes to be how the native can be set at ease and encouraged freely to approach the missionary so that he may discover for himself what is the missionary's secret of Christian living.

Pastor Hsi, the great Christian Chinese, speaks as follows of his first contact with Mr. Hill: 'One look, one word was enough. As daylight banishes darkness, so did Mr. Hill's presence dissipate all the idle rumours I had heard. All sense of fear was gone, my mind was at rest. I beheld his kindly eye, and remembered the words of Mencius, "If a man's heart is not right, his eye will certainly bespeak it."'

The native has a sense of expectancy in the presence of the unaccountable. The motives of the missionary's conduct are to him unaccountable and seem to possess a virtue and a power which he longs to possess in order to fight his evil passions and be delivered from his fears. But as Raoul Allier says, '*to know* and *to be able to do* are two states which the uncivilized confounds in one single idea; for to know does not imply an *effort* of the mind; it is a *faculty* of the mind.'

Sekhome, the father of Khama, the Christian chief of Bechuanaland, said to Livingstone after deep thought: 'I wish you would change my heart. Give me medicine to change it, for it is proud and angry; proud and angry always.' Livingstone lifted up the New Testament, with a view to explain what it taught about that, when Sekhome interrrupted him saying, 'Nay, I wish to have it changed by medicine, and to have it changed at once.' This is a native attitude which the missionary must be prepared to meet on the ground of his psychic and intuitional apprehension of things. He must reveal himself to the native as the man who loves him rather than the teacher who would instruct. He may be incapable of being instructed at a certain stage, but quite capable of reverence, admiration and worship. Heart must speak to heart before mind can appeal to mind.

Gradually a new idea of life will open to the native and the miracle of a new birth takes place. The missionary is literally in Christ's stead, and only the reality of his own experience of Christ will sustain him in the presence of the native who seeks light. Hence in view of what the native himself brings into his relationship with the missionary, the latter must know how to discipline his own mental and spiritual life in order to be able to put his experience of Christ within the reach of the native.

The last consideration to be noted here is the preparedness of the missionary to let himself get so close to the native that he becomes the source of new aspirations which lift him out of his apathy and inertia. Call it 'hero worship,' or 'brotherhood,' or any other name, 'virtue' must go 'out of him' if he would help in curing the sick soul. When the affections and allegiances of the heart are touched, the spirit of God abiding in the missionary finds a way of working also in the enquirer, and then the native is lifted out of his indifference and helped to overcome his moral and intellectual apathy, and so becomes anxious to follow and understand the missionary's reasoning. His moral impulses are aroused to life, and more and more his heart opens in the atmosphere of affection now established between him and the missionary. The spirit of Christ has an atmosphere in which to work and rivers of living water begin to flow. The native recognizes the claims of his new Master and he yields all to Him. The life promised by Christ becomes his also and, through the medium of the missionary, life has begotten life. Apathy and inertia disappear and power becomes possessed before which the powers of darkness are overthrown.

Neglected Tribes

Among neglected aboriginal tribes are the Sakais of Malaya. The Editor was investigating this problem in his recent journeys when Mr. Jackson, who is doing good work among them, quoted to him the words of one of the Sakai chiefs: 'White men have come to us as traders and hunters and never to speak to us about God, until we began to wonder whether they thought that we were not human beings.'

Mission Fathers in Ireland

P. K. Horan

I HAVE never heard any preachers who could bring to the hearts of their hearers a deeper conviction of sin or a greater fear of the Judgment than the Redemptorist Fathers of the Roman Church in Ireland. Alas, the remedies prescribed are so far from the evangelical remedy that the impressions awakened in the conscience soon die. Missions, it may be said, are very popular amongst the Irish Roman Catholics. One explanation of that phenomenon lies in the fact that the congregations are not overburdened with sermons in the course of the ordinary ecclesiastical year. Indeed, the vast majority of them in my native city of Dublin seldom hear any sermons at all unless they attend the missions which are, generally speaking, an annual event in most parish chapels. Chapel, it may be noted, is the term most popularly used by the Roman Catholic Irish of their places of worship.

Sermons are preached, of course, during the year by the ordinary secular clergy, as they are called, attached to each parish, but as these sermons are usually delivered at one or other of the concluding masses of Sunday, and since the greater number of parishioners will have already attended the earlier rites, the brief homily from the pulpit—even when it is helpful or instructive—is by no means common property.

There is an evening service of benediction on Sundays—occasionally accompanied by an address—but only the very devout attend this second service. There can be no doubt that the essential prophetic aspect of the sacred ministry is neglected where it is not ignored. Even so, neither eloquence, sincerity nor learning would take the place of the central Message of the Faith once for all delivered to the saints.

The hungry sheep look up with eager and wistful desire for the words of instruction and exhortation that fall from the lips of the priest-preachers during a mission. Most

Roman Catholics perform their own private devotions during the service of the Mass. The words of the liturgy being in Latin, the Mass is but a meaningless mumble to the members of the average congregation. Consequently they repeat their rosaries, it may be, 'telling the beads,' with one 'Our Father' at the beginning of each decade to be followed by the angelic salutation, 'Hail Mary, full of grace,' to which by the authority of the Church has been added:

> 'Holy Mary, Mother of God,
> Pray for us sinners
> Now and at the hour of our death. Amen.'

The whole devotional exercise is repeated five times to complete the chaplet.

The Mass used to become rather wearisome to my young spirit in early boyhood—especially when the golden rays of a summer sun were pouring through the stained glass windows aureoling the stiff figures of the saints and causing the candle-light on the altar to grow dim and pale. I knew that the service seldom occupied more than twenty-five or thirty minutes at Low Mass, and I also knew by experience that the Rosary might be said twice in the same space of time. Consequently—as there were no congregational responses—my private devotions during Mass often consisted of twice-told beads.

All Roman Catholics do not repeat the Rosary in this fashion at Mass. There are diversities of devotion, a multiplicity of pious exercises, and of the variety of prayer-books there is no end. Not a word that can be understood by the common people is said during the actual ceremony. Naturally, therefore, when the monk-missioners arrive—with their popular prayers, and popular devotions—it is more than difficult to obtain a seat in the chapel every evening.

Great preparations are made for the mission in the parish concerned. It is announced some weeks beforehand from the altar, and large posters are placed outside the chapel gates. Stalls are erected in the grounds or in the near neighbourhood of the chapel, and they contain immense

supplies of articles of devotion. There is a rapid sale of holy water fonts, tiny images of favourite saints, some in small cases, statues large and small, rosaries of assorted sizes and hues, holy pictures edifying or terrifying, candles and leaflets of pious ejaculations. After purchase these articles have to be blessed by a priest before holy use. The vendors are kept busy during the progress of the mission, and the wares, being blessed by the Fathers, remain as a token of grace and a memento.

An hour at least before the mission devotions begin, the chapel is crowded to its utmost capacity. As a child I have watched with fascinated eyes the thronging multitudes passing up the aisles and genuflecting before the High Altar aglow with candle-light.

Two holy pictures outside the pro-Cathedral always gripped my attention. They seem to have been for sale at several missions which I remember. One depicted a scene in purgatory, and the other the bedroom of a dying man. They wrought fearfully upon my childish imagination and often disturbed my dreams with a strange dread. The lurid picture of purgatory showed a leaping mass of flames in which souls writhed in agony with hands upraised towards the Virgin, who, in blue mantle, stood at the edge of this place of punishment to hear the pleas and invocations of the holy souls as they are called, and to bring a merciful release to some who had paid the penalty of their sins.

In the other picture two spirits stood—one on either side—by the bed of the dying man. One represented a good angel speaking of contrition for sin and of heaven ; the other a messenger from hell whispering of evil to the wretched human soul.

The Mission Fathers awaken a sense of sin because they lay bare, with authoritative mien, in searching, telling speech, the fallen condition of man and his perilous spiritual state. They paint with vivid language and homely illustration the awful plight of the soul in its rebellion against a holy and immutable law, in its alienation and estrangement from God. They declare, with words that ring accusingly through the crowded aisles and burn into the soul, the

judgments of God upon iniquity. For the moment the congregation are as clay in the hands of a potter moulded as the priest-preachers desire, and moved to terror and tears.

Now and again a touch of Irish humour comes to soften the asperities and make tolerable the awakened thought of the dread solemnity of divine wrath against sin. I can see now the crowded congregation in the pro-Cathedral ; row after row of intent faces. Slumdom is largely represented there. Be-shawled women—old and young—from obscure streets of dingy tenements have their eyes fixed earnestly upon the pulpit, where the monk in his long robes stands, and anon their glances turn towards the tabernacle, before which the red light glows, as though they were pleading inarticulately for peace. The young people too, the boys and girls in their eager teens, are hushed and awed into unwonted attention. Here and there strong men, labourers in their rough corduroys, are visibly pale before the torrent of fiery eloquence that speaks of judgment to come.

Sin ! Yes, they are made aware of its existence with insistent reminder, made to feel its stark reality. Every day during the course of the mission, the long forms outside the Confessional boxes are filled with penitents, for the Fathers are hearing Confessions, and many souls in all sincerity would fain find pardon and peace with the absolution of God. But alas, though the crucifix is prominent, the true and evangelical message of the healing Cross is not proclaimed. Therein lies the tragedy of an ancient and powerful Church.

The consciousness of sin is awakened night after night with almost unbearable intensity at times, but the blessedly revealed, most comforting, and divinely given cure is not made known with clear, unmistakable and apostolic accent and intent. There is no assurance of Divine forgiveness through the blood of the Everlasting Covenant.

Thus purgatory looms ever larger on the horizon of thought and hope, and efforts to mitigate the severities of purgatory occupy a prominent place in the religious aspirations and endeavours of the people. This is specially noteworthy during and immediately after mission services.

In his *Journal* under date of Wednesday, August 30th, 1738, John Wesley writes: 'In the afternoon we came to Mentz. We spent half-an-hour in the great Church, a huge heap of irregular buildings, full of altars, adorned (or loaded rather) with abundance of gold and silver. In going out we observed a paper on the door which was of so extraordinary a nature that I thought it would not be labour lost to translate it:

'*A full release for the poor souls in purgatory.* His Papal Holiness, Clement XII hath this year 1738, on the seventh of August, most graciously privileged the Cathedral Church of St. Christopher, in Mentz, so that every priest, as well secular as regular, who will read Mass at an altar for the soul of a Christian departed, on any holiday, or on any day within the octave thereof, or on two extraordinary days, to be appointed by the ordinary of any week in the year, may each time deliver a soul out of the fire of purgatory.'

'Now I desire to know,' comments Wesley, 'whether any Romanist of common sense can either defend or approve of this?' And the answer is a solemn and vehement affirmative almost two centuries afterwards in this year of grace.

Within recent years, Purgatorian Societies, as they are called, have sprung up all over Ireland. Cards of membership are distributed to the faithful who pay a weekly sum, as a form of insurance it may be described, for themselves and others, against the utmost rigours of the cleansing for sin. That the Saviour Himself has purged our sins in His own blood is not made known to the people. Hence also the widespread and popular devotion to the blessed Virgin Mary. Stripped of all rhetorical devices this devotion is essentially the confession of a faith and trust in the kind-heartedness of woman.

Thus it is Mary who is represented in the picture to which I have referred as holding out the hand of help to the suffering souls in purgatory. Nor do the missions in any way seek to turn this tide of devotion and faith to its proper channel in Him who loved us and gave Himself for us. The Virgin Mother remains, as the inscription engraven in stone over a Roman Catholic chapel in Dublin has it, 'Refuge of Sinners.'

Pope Leo XIII, who added certain prayers for the needs

of the Church to be repeated at the end of the Mass proper, authorized this addition which is there said in Latin, of course, but which, in its English or in its Gaelic form, is one of the most often used of all prayers in Ireland and is a popular devotional utterance of mission times.

'Hail, Holy Queen, Mother of Mercy. Hail our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping, in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus!

'O clement, O loving, O sweet Virgin Mary! Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ!'

The Mission Fathers arrange a dramatic climax at the end of the mission. On the closing evening every person present has a candle, mostly purchased from the specially erected stalls outside, and these are all lit at the end of the concluding sermon. It is an impressive scene. The light is passed from candle to candle as the congregation rises to its feet, and a dazzling blaze of lights flickers from the serried rows. Then in deep, stirring tones the preacher utters the words that are repeated by all present: 'I renounce the devil.' Voices of men and women, of boys and girls, mingle in mighty volume: 'I renounce the devil.'

Again the voice speaks from the pulpit, 'With all his works and pomps.' 'With all his works and pomps' rings back towards priest and altar. This ceremony is known as the renewal of baptismal vows. When the candles are quenched they are left in the seats to be gathered by the sexton and altar boys for use on the altar. These candles must contain a stated percentage of wax.

There can be no doubt of Irish devotion to religion, they are earnest and zealous. Like another Israel they would fain serve God and attain to righteousness, but the true Christian way of salvation is hidden from their eyes. 'My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a

zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.'

As we reflect upon the religious teachings, sanctions and practices of the Roman Church we realize the deep truth of John Wesley's words : ' It is endless to attack one by one all the errors of that Church, but justification by faith strikes at the root, and all fall at once where this is established.'

The Passing of Polygamy

Polygamy, to Moslem peoples, is a ' Divine permission in their favour ' ; its limitation is that of four lawful wives. This social custom, resting upon religious sanction, has now run a course of thirteen centuries and has been proved by experience to be a failure. How complete its failure has been may be gathered from a recent report (the first of its kind) issued by the Egyptian Government. This report deals with marriage and divorce statistics in Egypt during the period from July 1st, 1930 to June 30th, 1931. The total number of marriages contracted for the period under review was 57,500. Of these only 177 were men who married two wives, and only 11 men who married three wives. It must be obvious to intelligent Moslems that Christian monogamy not only rests upon a superior Divine Enactment, but is also justified by sound natural law and by its harmony with the universal fitness of things.

The Egyptian people, however, are not at the present moment contemplating the adoption of Christian marriage in place of ruinous polygamy. Monogamy, as a social and economic necessity, has in recent years worked rather to increasing the already abundant means for divorce. In the total of 57,500 marriages contracted, 10,408 divorced men and 14,003 divorced women were concerned.

The scandal of divorce in America and Europe—lands of Christian teaching and privilege—forbids censorious criticism of this social confusion in Egypt. Nevertheless, in these nominally Christian lands wanton divorce is recognized as an unmitigated evil and opposed both to religion and to social morality. What Christianity is doing for the western nations will be the more vividly realized as a look is taken at the deep abyss down which the peoples of the Moslem East are perilously slipping.

The Story of Three Turks

E. M. Hoppe

Bulgaria, the central country of the Balkans States, has 6,000,000 inhabitants, of whom 650,000 are Mohammedans. Of the latter 350,000 are Turks, 200,000 Bulgarian Moslems, and 100,000–150,000 Bohemians.

THE question as to why and how a Mohammedan is converted to Christ has always been and will always remain, to the Christian as well as to the sincere Mohammedan, a vital point. What are the real determining motives and transforming powers which lead a Moslem to give up Mohammed and, in spite of persecution and danger, remain faithful to Christ ? This question is more than interesting ! Perhaps the best way to answer it is to recount how three Turks found our Saviour Jesus Christ.

I.

SINAN JASCHAR, THE CARD SHARPER

Sinan is now a Turkish Christian in Phillippopolis, the principal town of Southern Bulgaria. When only eight years old, as a little fatherless lad, he had to contribute towards the support of his mother. He was a shoe-black. The Bildhauer, Hans Kohlenschmidt, took pity upon him and took him from the streets to be his servant. In his spare time Sinan always watched the card players in the coffee houses. His thoughts were fixed on the cards, and when his mother went to Germany, the now twelve-year-old boy joined the players.

Twenty years of his life were wasted on the wretched play with quicksilver dice and false cards. In every kind of refinement of deception he was a player of the first rank, and, along with his friends, he fleeced the peasants who came from the villages to the weekly market and had no scruples about seeking new victims. He acknowledges himself, 'We were robbers without weapons.' Sinan was, body and soul, so devoted to this devilish passion that at night he would rave loudly about it and throw his mother into a state of anxiety and fright. When he once gained two

thousand leva from Ali Kalfalia, a dangerous robber, Sinan's enemies opened Ali's eyes to the great deception. Ali challenged him to play again in order to prove the thing, and laid his revolver near him on the table in order to shoot down Sinan in the event of his detecting him in false play. Notwithstanding, he succeeded in deceiving him again, and cheated him out of about eight thousand leva. 'For all that I was proud to be a Mohammedan.'

In the world war Sinan became a soldier and found himself in the newly-liberated district of Pirat. Here also he found opportunity for pursuing his passion. A newly-won Serbian friend, Pero, whom he initiated into the secrets of the cards, helped him in his dishonest work. They found plenty of stupid people, among whom was an Orthodox priest from whom they took about a thousand leva. Without mercy, they fleeced all their victims to the last stotinki. About this time a new sergeant appeared on the scene who punished every fault severely. As Sinan could not hope for permission to go out into the town, he deserted the barracks secretly at night and continued his dissolute life. A merchant lost to him and his company 20,000 leva which they divided amongst themselves. So Sinan sank deeper into crime which brought him frequently to prison.

From time to time a longing came to him for peace and a desire to pray to God, but ever and again he lapsed back into crime. As a faithful Mohammedan he saw in Jesus a Prophet who, however, came after Mohammed in importance. He discovered that one of his Turkish friends visited the evangelical Bulgarian Church meetings and he despised and scoffed at him for doing so. But through him he got to know a man called Mustafa Mahmud, who told him that it was owing to his knowledge of the Koran that he was able to find the Saviour in Christ. Although he did not wish to read the Gospel offered to him in case he might be lured into error, he could not get it out of his mind that the Koran itself bore witness to the Gospel.

As a sincere Moslem he believed that the Koran surpassed all other sacred writings. Finally, however, he allowed himself to read the New Testament, but only as a story.

Many of the verses made a powerful impression upon him. But he was horrified and highly indignant whenever Jesus was called the Lord and when He called Himself even the Son of God. Sinan wished to throw away the Gospel of St. Matthew, yet the words left him no peace and compelled him to such earnest reflection that, without noticing, he was turned away from his passion for card sharping. His mind was continually occupied with the question as to who was the real Christ. His perplexity passed into despair. Finally, he implored God to show him the truth and the way of salvation. Greatly exhausted he then fell asleep, and heard in a dream a voice from heaven saying to him, 'I am come for thee, but thou, why dost thou flee from Me?' A great quietness and indescribable joy now filled his heart. He searched ever deeper into the Gospel until he came to a clear faith in the Lord Jesus Christ. He recognized Him as the Son of God and accepted Him as Saviour and felt compelled to witness openly for Jesus everywhere. When he preached in the evangelical Bulgarian Church of the town, the whole congregation rejoiced that this Moslem, criminal and card sharper had become a Christian. His former companions and fellow-conspirators pursued him with demands for the repayment of debts and threatened even 'to let his head roll at his feet.' Sinan had only one answer for them, 'For me death with faith in the Lord Jesus Christ in my heart is better than life without faith and without Jesus.'

Steadfastly he bore scorn and derision and all kinds of privations. His only refuge was God, and when one day a fellow believer gave him a thousand leva he saw in this a significant proof of a wonderful answer to his prayer. More severe temptations followed these trials and his eyes beamed when he told me how the Lord had stood by him through them all. The Mufti, the chief Mohammedan of the whole district, called him to account for his going over to the Christian faith and forbade him to incite other Mohammedans to apostasy. But Sinan did not allow himself to be intimidated. His enemies continued to assault him and dragged him before the newly-appointed Mufti who called

him before the Mohammedan court for his faith in Christ as Son of God, since Mohammed teaches, 'God is one and has no Son.' But Sinan knew his Bible and made it clear to the Mufti that Jesus Christ is Lord and God, and that He is the Saviour from sin to every man who believes in Him. The Mufti did not know how to reply to this and let him go.

Sinan had many controversies with Turks who were seeking after God, and he always recommended them to plunge right into the Gospels. He also made them thoroughly study the Koran because he felt that this would greatly help them to a recognition of the truth. He also led to the Saviour his neighbour and former opponent, Kadir Esman, who excelled him in his knowledge of the Koran. So Sinan Jaschar continues to seek to win his former companions, and his constant prayer is, 'Lord help me further to be thy true disciple.'

II

MUSTAFA MAHMUD

Let Mustafa himself tell us of his conversion. 'Come hither and hear all ye who fear the Lord,' says the psalmist, 'and I will tell what He has done to my soul.' The psalmist who sang these words is right, for I also was once very far from the true God. There was a time in my life when I believed, as the Pharisees and Saducees of the time of Christ believed of Judaism, that I had in Mohammedanism the only true faith. I did not know that the words of Jesus Christ concerned me too. I was convinced that the only true religion was Islam, for so I was brought up to believe and so my zealous Mohammedan parents taught me. But in the school we were compelled to learn by heart certain verses of the Arabic Koran—merely mechanically, without understanding the meaning of what we learned. In this way I did not know in the least what the Koran says about Jesus, which might have been a help to me.

It is not only my experience, but the experience of the whole Moslem world, that the Koran possesses only a caricature of Christ. Yet the Lord finds even Moslems and calls them out of the darkness to Himself and will judge the whole world with His word as even the Koran admits.

I was born on August 4th, 1899, in the little Bulgarian provincial town of Lovetsch. My youth passed uneventfully, and at the age of six I began to observe the religious fervour of my parents which also soon took possession of me. They brought me up in the religion of Islam as well as they could. They expressed the wish that I should become an Islamic ecclesiastic. In fact they did everything to prepare me for such a calling, and I must admit that I was not a little attracted to the religion of Mohammed. I hardly missed a service in the mosque and gave special attention to such religious ceremonies as the Ramadan and the other Mohammedan feast days.

I can still remember how, as a boy, I listened to the fiery sermon of an ecclesiastic in our mosque who had been sent to us from Constantinople especially for the Ramadan. He described the lot of the dead Mohammedans in heaven and in hell. His words impressed themselves upon me as he told how the Moslem who did not say his prayers five times a day must say them on a red hot stone in hell. But the stone would be so red hot that all the oceans, seas and rivers of the earth, were they poured out upon it, would not lessen its heat. From this he said we could imagine how hot it is in hell. Most of those who were praying in the mosque wept when they heard this. All sinners, he added, must cook a long time in tar, and only after that would their sins be forgiven. Such fantastic sermons spurred me on still more in the Moslem religion.

I now began to go to school; the time for which my parents had waited impatiently. It came about that we had a new teacher from Turkey. He taught me also out of school hours in order to prepare me for the calling of a preacher. My parents believed that they were to see their dearest wish fulfilled. The teacher from Turkey, however, was dismissed, and a Turkish teacher from Bulgaria came in his place. From the latter I now heard for the first time the word *Evangelium* in a manner which impressed me. During one of the hours for reading the Koran, on enumerating the four holy books: Commandments, Psalms, Gospels and Koran, he said markedly that all these four books are

orthodox books and are recognized as such by us Moslems, but ' the Gospels ' (*Evangelium*) is the most orthodox. Upon this remark of the teacher I asked him where one could get the *Evangelium*, yet he refused to say anything about it.

I learned diligently and, as was the custom in the schools of the villages and little towns, the teacher had placed under me a part of the class. This led to trouble, for from amongst the less diligent scholars enemies arose, whereupon my zeal doubled and I finished the reading of the Koran sooner than they and began to repeat it. That greatly stirred up their enmity. They tried to hinder me in attaining my religious aims and achieved their object. But how ? They stole some of my school books, but what was worse, they, unobserved, tore out a large part of the leaves from my Koran. My parents had not the means to buy me another, so I remained without the holy Koran. When I learned that the son of the Mufti, the Moslem Chief of our province, had been the instigator, I succeeded in getting some satisfaction from the teacher. But the latter, from fear of the Mufti, was too cowardly to do anything further to help me. I was so disappointed and indignant that I left the Turkish school in order to learn further in the Bulgarian school.

As a Turkish child they did not compel me to learn the Law of God, as they usually characterize religious instruction in the Bulgarian schools, but I took part in it of my own free will, for the instruction attracted me. When we read in the Bulgarian religious instruction of the wonders which Christ had done I thought to myself, why do only the Christians have such a strong, great prophet, Jesus, and not we Turks ? I was jealous of them without knowing that the Prophet Jesus of the Koran was the same Person. I was at that time still blind and did not know that Jesus alone is the Saviour of the whole world, including Mohammedans.

A Bulgarian who was an Evangelical now visited my hairdresser's shop. He begged me often to buy a Bulgarian Bible, yet I constantly declined his request. At last I bought one, but not to read. The Bulgarian continued to ask me what I had read and understood. That annoyed me. I said to him, ' I have not yet found time to read the Bible.'

He showed me several special places which I should read. I then decided to read, but with the object of showing him that his faith was false and my faith right and that Christianity did not lead to God. Although I read the words, yet I could not understand their meaning. These words of Jesus aroused in me a particularly strong opposition. I explained everything in a bad sense. I was full of spiteful thoughts and read the Epistles, but did not understand their meaning. I was growing hard and spiritually blind. I visited the Bulgarian Evangelical Church of the town. Yet when I heard that Jesus was called 'Lord,' whom we Mohammedans only recognized as a prophet I was inwardly very disturbed about it. That to me was blasphemy. I said to myself, 'Why should I go in there in order to hear the blasphemy of these people.' I decided not to go again, but to read the New Testament at home and then myself to form an opinion of this book.

At this time the Bulgarian pastor told me of a Mr. Hoppe who spoke Turkish and loved the Turks. He gave me Mr. Hoppe's address and I wrote to him. Thereupon I received different pamphlets of Christian literature for Mohammedans which gave the explanation to many of my questions about the Bible and the Koran. A year passed during which we exchanged letters, and then Mr. Hoppe one day invited me to visit him. It was five o'clock on a bright morning when I knocked at his door. The following days in which I found the Saviour and which definitely influenced my future life will remain unforgettable. Mr. Hoppe, with other brethren, encouraged me in every way to give my life entirely to the leadership of Jesus Christ. But he put clearly before my eyes the great responsibility before God which this step of faith would have for me and my family and left the decision wholly to myself. Satan gave me a good deal of trouble, for it was difficult for me personally to recognize myself as a sinner before the Lord. But the Spirit of God did not allow me to have any peace till I bowed my knee and threw myself at the feet of Jesus, imploring, through His grace and mercy, a new beginning for my life.

I did nothing for several days in order to strengthen

myself for the approaching conflict, for soon I was to experience the word of Jesus, 'And a man's foes shall be they of his own household.' My wife, Habebe, was influenced against my conversion to Christianity by my own mother. She was urged to leave me because, in the eyes of the Mohammedans, I had become an unbeliever. They prepared everything in order to carry through this Islamic law. Yet God frustrated their plans. The good God and Father, whom I had learned to know through Jesus Christ, did not allow this wish of my mother's to be fulfilled although my wife was willing to separate herself from me. When, according to Mohammedan law, the children had to be parted—half going with me and half with her—she could not find it in her heart to go, and remained. My father also tried in different ways to injure me, and at last went so far as to renounce me as his son in the State newspaper. Yet that did not make me turn aside from following my Saviour.

Since I have known the Saviour and have served Him in behalf of my dear Turkish fellow-countrymen I have had many conflicts to withstand, and have lived to experience many disillusionments regarding nominal Christians. Yet the Lord has blessed me and I have not worked in vain. Therefore, through it all, I have still praised Him while continuing to serve my Turkish brethren.

III.

HODSCHA RIFAT DAWUT

His life history is short. Hodscha Rifat Dawut was born on August 23rd, 1900, in Kashgar in Chinese Turkistan. Here he was brought up in the Islamic religion until he was twelve years old. His father was a well-known Mufti. In the year 1912 he was sent with his older brother, Suleiman, to Constantinople, where, until 1927, he studied Islamic theology in the Meddress-ul-Vaizin and Bayezid. He became a *Vaizi* or Islamic ecclesiastic and fought with fervour for Pan Islamism. During the year 1919 he lived in Cairo and Beirut. During the Ramadan Rifat came in 1927 from Constantinople to Ruschuk in Bulgaria where

he was known to the whole district as a fiery and fearless Mohammedan preacher in the mosques.

He married a young Turkish girl, and, soon after, a misfortune happened which brought him into prison. During his absence another Turk seduced his wife, and when Rifat returned to his own village he was so enraged that he shot the Turk. Thereupon he put himself into the hands of the police and was sent back to prison. It was here that I met him for the first time. Rifat was condemned to ten year's imprisonment and was conveyed to the Central prison in Sofia. Although in prison, Rifat was my bitterest Mohammedan opponent in the land, and he found the courage to beg me from the prison cell to leave Christianity and to adopt the saving way of Mohammed. Although I knew very well the sharpness of his fanaticism, yet I loved him greatly. I never let him out of my sight, for I felt that his vigorous retaliation covered a deep hidden longing for the peace of Jesus, and I believed that his extreme bitterness was only a result of blind zeal for his God.

Besides our conversations and correspondence I gave him Turkish and Arabic Christian literature for Mohammedans, which he diligently studied. After a long fight he read the Bible also. So Refal woke, after long years of vigorous polemic in the Central prison of Sofia, out of spiritual sleep, and gave his heart at last to Christ. From then on he was a co-worker with me in the prison. His new life did not remain hidden. Bulgarian friends helped also and he was pardoned by Zar Boris of Bulgaria at a Bulgarian feast and allowed out of prison. The fiery pan-Islamic *Hodscha* has become my co-worker in the Mohammedan mission.

I should like to mention here that the conversion of these Musulmans in so short a time would have been well-nigh impossible if I had not been able to print special literature through the help of the American Christian Literature Society for Moslems. May our prayer be that God may Himself train these Turkish brothers to be useful instruments of His grace, and that He will give us in Bulgaria a small Turkish congregation dependent upon Him.

A Needy Land—Albania

IT may surprise some readers of WORLD DOMINION to find that there is in Europe, within two-and a half days' travel of England, a Moslem country with a Mohammedan population of over 800,000 who, so far, are practically untouched by any missionary effort of the Christian Church!

Albania lies along the eastern shore of the Adriatic, surrounded northward and eastward by Yugo-Slavia, and bounded on her southern frontier by Greece. Except for some fertile plains, chiefly along the coast, the land is a marvellous tangle of rugged mountains, with almost inaccessible valleys and ravines. There are no railways, and the roads try the mechanism of the hardiest motors to breaking point.

Tirana, the capital, twenty-five miles distant from Durazzo, the chief seaport, lies, however, almost midway between north and south Albania, and in recent years an airplane service connects it rapidly with Scutari in the extreme north and Valona and Kortcha on the southern borders of the country, while the air service to Rome only occupies four-and-a-half hours.

Cut off by the mountains from the rest of the Balkans, the Albanian race has kept its characteristics little changed until to-day, and is the home of a highly picturesque and warlike people, the mountain tribes still wearing each their national dress, as in medieval times.

The Albanian nation first appears in history when the country was occupied by Philip of Macedon, and though successively it was dominated by Byzantines, Huns, Croats, Bulgars and even Normans, their conquests brought little change to the habits of the people. Under the country's ancient name of Illyria, or the land of freedom, we find it recorded, in Romans xv. 19, that St. Paul himself was the first missionary to these people, when he 'fully preached the Gospel from Jerusalem even to Illyricum.'

In the fourteenth century, however, any signs of Christianity were almost obliterated when the country finally passed under Turkish rule. Pashas and Beys

imposed forcibly on the Albanians the religion of the Prophet, and it was obligatory for new-born children to receive a Moslem name. Some, however, of the remote tribes of northern Albania, particularly the Mirditi and Dukhagini, still preserved their Catholic faith, and are to-day cared for chiefly by devoted Franciscans, who live lives of great hardship and isolation with their flocks to whom their ministry is confined.

It was not until the Great War ended the power of Turkey in Europe that Albania became an independent State. After various vicissitudes, Achmed Zogu was elected as the President in 1925, and three years later proclaimed himself king, under the title of Zog I. The king found himself with a country almost the size of Belgium, and a population of 1,003,000, with shockingly few and bad communications, practically no trade, impoverished not only by centuries of Turkish misrule, but also constantly decimated by blood-feud vendettas and roaming bands of brigands. One of his first acts in his difficulties was to apply to England for some British officers to train an armed gendarmerie and reduce the country to order. So successful has been the work of the group of Englishmen under the command of Sir Jocelyn Percy, K.C.M.G., that in seven years, Albania has been cleared of brigands and made practically safe for traders and travellers. King Zog is the only Moslem ruler reigning in Europe and over seventy per cent. of his subjects are of his faith. Ten per cent. are Roman Catholics, while twenty per cent. are members of the Greek Orthodox Church and are found mainly along the Greek border.

Government schools are being established at various centres, while agricultural training is given under American and Italian auspices. The greater part, however, of the tribesmen of the mountains, and yet a larger proportion of their women, are still quite illiterate.

Malaria has been one of the country's greatest menaces, but thanks to the work of Dr. Hackett of the Rockfeller Foundation, this scourge is being gradually reduced. The high infant mortality from this and other causes, as much

as four hundred per thousand in the north, led the Minister of Health to seek English assistance in establishing a Child Welfare centre at Scutari, where the 'Save the Children Fund' is co-operating with the Albanian Government with great success, an average of forty to sixty women and children attending the clinic daily, many walking for hours and even days to bring their children to this one centre of help and teaching.

The Moslem faith has not the same deep grip on the Albanian as it has on the Arab and oriental mind. Their hajji call the prayer summons to apparently unheeding ears from the often dilapidated mosques. Many educated young Albanians are quite unacquainted with Arabic and the literature of the Koran, though observing the Feast of Bairam and other obligations, apparently more from social custom than religious conviction. Recently, however, a new college for training hajji has been opened in the country. The interesting Moslem order of the *Bektashi* has a number of monasteries, and is more liberal in its outlook than similar Dervish orders in the Near East and North Africa.

At Kortcha, a town of some 30,000 persons on the extreme south-east of Albania, but separated by difficult mountain country from the rest, there is, to the Christian mind, one bright spot. For twenty-three years Mr. Kennedy, of the American Evangelical Mission, has carried on there a fine Christian school. Recently, in common with Roman Catholic schools in the north, it has been closed by the Government for political, rather than religious, reasons. A Sunday School, however, is still carried on without interference. At Kortcha also there is a Bible Society agent and the New Testament is translated both into the Gheg dialect of the north, and the Tosk language of the south. The Old Testament has, however, not yet been published, and there is a complete lack of Gospel literature in the languages of the country.

Markets are held at various small towns scattered at long intervals through the land. These markets are the meeting places for tribesmen from the remotest valleys,

who often have two or three days' walk with their pack animals to reach them from their far-off homes. Such markets should be strategic points for Christian witness. Outdoor preaching would probably be forbidden, but the sale of the Scriptures is permitted, and in selling the Word of God personal contacts could be easily made.

Our British officers make long and dangerous treks over rugged paths and snowy passes to visit and inspect the farthest outposts of their gendarmerie force. Surely the spiritual need and great opportunities of this interesting country should appeal to some strong young men to undertake similar hardships for the honour of following in the steps of the Great Apostle, and once again fully to 'preach the Gospel of Jesus Christ throughout all Illyricum.'

The Bible in Albania

The Bible Society's connexion with 'The Land of the Eagle,' as Albania is sometimes poetically called, dates from 1819 when the translation of Scriptures into Tosk, the language of Southern Albania, was begun. St. Matthew's Gospel issued in 1824 was the first printed book published in any form of Albanian. The New Testament followed in 1827. Agents of the Society, some of them Albanians, took the books into many a household in spite of denunciation by the Albanian Church, and have continued to do so ever since. Forty years afterwards, Gheg, the language of the North, received its first printed Scripture, the Gospels and Acts. Then came orthographical discussions which agitated the land for a decade. The Bible Society's advice was sought, and in 1879 a New Testament in Southern Albanian with Modern Greek alongside was issued with the consent of the Minister of Education. Two years later the Government excluded this Diglot which they had sanctioned. But neither these difficulties, nor the imprisonment of more than one of the colporteurs could stop the circulation of God's word, and to the present day there is full permission to sell their books. In all over 100,000 copies of these Scriptures, in addition to translations in other languages, have been circulated, the total last year being 1,494. Even if Christian missionary effort is temporarily curtailed, God still speaks in His Book in a tongue they all understand.

Helping Soldiers in the Chaco War

J. W. Lindsay

The article which follows deals with the experience of an evangelical doctor in the Chaco War. Dr. Lindsay has so long been resident in Paraguay that it is natural that he should espouse her cause with warmth. It is pleasant to note that on the Bolivian side evangelicals have carried on both medical and evangelistic work among the troops.

Meanwhile hostilities continue. The report of the league Commission was issued on 12th May, and it presents a sad picture. The Commission considered that the conflict might find no definite military issue, but 'it has already produced one result—suffering and impoverishment for both peoples, which cannot but increase as the war goes on.' The President of the Commission, in an address broadcast to the people of North and South America, described the continuance of the war as a standing offence against the conscience of the world. The origins and motives of it were sordid, and were concerned with the conflicting interests of oil concession hunters. As either country depends entirely on imported war material it is for the traffickers in munitions to speak. Christians can only pray for a true and lasting peace.

HAVING for long years lived among and loved the Paraguayan people, we could not leave them in the hour of their greatest need. At the beginning of the war our approaching furlough and failing health made us feel that we might never return to Paraguay. Nevertheless my wife and daughter protested: 'We cannot leave them, we must remain and do our bit.'

Many good Christian people, thinking only of the evil and horror of war, kept aloof from it. Feeling the same hatefulness of war, we thought only of the needs of the soldiers and their families and of the unique opportunities we might have for helping them. Indeed our own special circumstances made it a point of honour to remain among them. My son was in the Indian Medical Service, one daughter was in college at home, the other was with us; the three were born Paraguayan citizens, and could be mobilized for war.

We presented ourselves at army headquarters and offered our services. As substitute for the two absent ones I offered my own person, showing my British Army discharge papers as a captain in the Royal Army Medical Corps in the Great

War. The Commandant thanked us and said he would communicate with the commanding officer of that sector at the front as to how our services could be made use of. There was some delay and, being impatient, we went to the capital and presented ourselves before the Minister of War and the President of the Republic. The latter thanked us, but suggested that our work and influence at the base would be of more value than at the front.

One of the earliest incidents, before the outbreak of war, touched us very closely. A small outpost of Paraguayan troops was surprised and cut off by the enemy. Of the seven soldiers occupying it five were killed, one was taken prisoner and one escaped back to tell the news. All the seven boys were from our village of Belén. They had been the first to fall ' in defence of the *patria*.'

Later there came an urgent call for men. The nearest and most available were the ' boys ' of our northern villages, and much enthusiasm and excitement prevailed. All the women and girls, and we ourselves, were resolved that our contingent should go looking its best, and we worked day and night putting together such make-shift equipment for them as we could—shirts, uniforms and mosquito nets. Every soldier received a pocket Testament or a Gospel portion, and a kind word of farewell, while they bade us goodbye as tenderly as if we were their own father and mother.

Later, when sick and wounded were brought back and there was a scarcity of beds and bedding in the improvised hospitals, the ladies worked incessantly making mattresses and pyjamas, we ourselves providing the material for them. The ' boys ' wrote to us from the front begging my wife and daughter to be their ' sponsors of war,' *madrinas de guerra*, to correspond with them and keep them in touch with their families, and to send them little parcels of ' good things.' We had seventy-two such special soldier boys as our own ' pets.' We sent them pocket Testaments, Gospels, booklets and text-cards, and wrote punctually in reply to every letter received from them. On every occasion we took the opportunity of writing a personal message of spiritual

exhortation and comfort. Their replies very often showed the interest that had been aroused. Each of ' our own boys ' we made use of to distribute Scriptures and literature among their comrades at the front.

The Roman Catholic ladies of the capital and other cities were doing all they could, according to their lights, to furnish the soldiers with the best possible religious material they possessed ; beautiful cards on which, under pictures of the Virgin or saints, little prayers were printed, also rosaries, scapularies, and medallions. One ' sister ' sent from a nunnery in Buenos Aires a contribution of ten thousand ' miraculous medals ' for the boys to hang round their necks, with instructions to make their devotions to the image represented, and kiss them as often as they could, even to a thousand times a day. I found a wounded boy with a string of nine saint medals round his neck ! One of our ' boys ' wrote a very nice letter asking if we would be so good as to send him a special medal with a saint on it to be his ' advocate.' I replied by sending him a Gospel and some tracts, and a clear explanation of how there is only one Advocate for us before God, our Lord Jesus Christ. In his next letter he replied that he would now trust and adore only one ' saint,' the holy Christ Jesus.

So strongly did we feel the need of getting their minds fixed upon Christ as the only Saviour that besides sending them the Scriptures and personal messages in letters I adapted several of our well-known hymns to the existing war conditions. Some Christians considered the hymns ultra-patriotic and condemned them. We believed, however, that by any and every means the soldiers must be won to confess the name of Jesus alone, and to have no saint or object of worship except the Lord Jesus Christ in all circumstances, even those of war. Two hymns were written in Spanish to the metre of ' God be with you till we meet again,' and ' Peace, perfect peace.'

These hymns were issued by thousands on neat little cards. They were sent to the front, and many officers wrote giving thanks for the comfort they gave to themselves and their men. The President of the Republic wrote

'sending his greetings and thanks for the verses dedicated to the soldiers of the Chaco.' As not many of the soldiers knew the tunes, they learned the words by heart and used them as a prayer.

One of the medical officers, a devout Roman Catholic, speaking of war in general, said to me, 'War! War will never cease until Christ comes to reign.'

During an offensive, Corporal Dionisio C. and his brother Manuel were together in the line. One morning, when they were waiting for an expected attack, they sang together their old Sunday School hymn, 'Boys, let us strive against the wrong, for in Jesus we have found our General.' In the fight that followed Dionisio got a bullet through his right arm; his rifle fell from his hand, and he had to crawl back to the rear. He shouted a last farewell to Manuel, who later was shot through the head.

As Director of the Military Hospital of Belén, I had unique opportunities of evangelism. Although my staff of nurses were all Roman Catholic ladies, we worked happily together for the welfare of the soldiers. The first week the Roman Catholic parish priest visited the hospital and asked the matron to send all the walking cases to church on Sunday morning, the priest himself going round the wards and inviting them all personally.

The soldiers had heard of our evangelistic meetings and asked the matron if they might go to our place of worship. The result was that all who could walk came to our meeting in the evening. After our service I conducted them back to hospital and saw them to bed. This continued during all the seven months our hospital was working. As the soldiers liked the singing, we went with our Sunday scholars and sang with them for an hour on Sunday afternoons. When a draft of 'boys' was discharged from hospital for sick leave or for the front, they paraded at our house, and we gave them Testaments or Gospels and booklets, writing paper, envelopes, pencils and packets of 'good things,' asking each of them to be one of 'our own boys,' that we might continue to keep in touch with them. Often the soldiers' mothers would write or would come asking news of

their sons, and begging us to continue praying for them. A little hymn-prayer which I composed in Guarani, and set to the tune of 'Stella,' was very eagerly and generally adopted as expressing the petitions that all had to raise. The local Roman Catholic priest came and thanked me for it, and asked if he might use it in his church. It was: 'Thou, our Lord and Father, in that far battle front there are many of our loved ones whom we wish to remember before Thee. Help them and make them brave, Lord Jesus, keep them in the hollow of Thy hand.'

A Solesian priest, an army chaplain, wrote thanking me for the hymns, ending his letter with, 'May our Lord Jesus Christ, whose Holy Name we both profess, abundantly reward you for your zeal.'

We had given our all for the soldiers and the suffering people, and when, after nearly two years of it, we ourselves were worn out, lacking even food and clothing, there came a more serious breakdown in health, and we had sorrowfully to leave our much loved people and come home.

'War will never cease till Christ comes to reign.' May He come soon!

Falasha Jews of Abyssinia

Sixteen centuries ago Christianity took root at Aksum, the ancient capital of Abyssinia. Judaism and heathenism at this time were spread over the land. The present Emperor claims descent from King Solomon through the Queen of Sheba, and there are native evangelists labouring for the Church Missions to Jews among the Falashas who trace their line from Zadok the High Priest. Heathenism and Falasha Judaism still dominate the minds and consciences of some six millions of the people, and Islam, which entered Abyssinia about the ninth or tenth century, now claims three million adherents, which equals the number of those professing the Christian faith.

The Falasha Jews observe much of the Mosaic ritual which has fallen into disuse among other sections of the Jewish nation. Ancient heathen practices also inhere in many of their observances. Even the Sabbath Day, which retains for them all its wonted sacredness for pious Jews, has received a heathen stamp, being known as Sanbat, the day of Sanbatitu the Goddess of Heaven.

Encouraging results have followed the preaching of the Gospel to the Falashas, especially recently as a result of the pioneer labours of the Church Mission to Jews. There is no doubt that the Church Mission to Jews is in the presence of an unexampled opportunity in Abyssinia.

Italy in East Africa

JOSEPH J. COOKSEY

*L'OSSERVATORE ROMANO** of December 6th reports that at the Congress of Catholic Missions held at Milan, attention was drawn to the value of the Franciscan Mission as an outpost of colonization in Italian Africa, as this mission employs exclusively Italian personnel. This seemingly simple message from Milan has behind it a complex story which should be recounted for our learning.

It opens in Sweden in the middle of last century, when a quickening of spiritual life swept through the Evangelical Churches. The revival was led by Pastors Fjellstedt and Rosenius who wisely guided it into a missionary channel, along which its vital sources flowed in fruitful evangelism to the four quarters of Africa and Asia. Five hundred missionaries, generously supported by prayer and the offerings of the Church, went forth ; men and women whose subsequent work was marked by spiritual devotion and conquest.

We are more nearly concerned here with a pioneer band of three who set forth in 1865 for the port of Massawa in Eritrea with the purpose of marching through Abyssinia to evangelize the Galla people who occupied its southern territories. They arrived safely on the 15th of March the following year only to find that the country was closed by the anti-missionary policy of King Theodore. They therefore turned to the pagans in the Kunama territory south-west of Eritrea and with the help of reinforcements opened three centres at Tendar, Oganna and Culluco. Four years of brilliant success were, however, suddenly shadowed by death ; four missionaries died of fever, two were murdered, the stations were destroyed by a tribal attack, and the year 1870 found the remnant back in Massawa.

Here they were offered the charge of a number of liberated slave lads who had been captured from numerous

* The official Organ of the Vatican.

Abyssinian tribes and were destined for the Arabian slave market. The Christian education of these lads suggested the possibility of reaching the whole country with the Gospel through native witnesses, and this effort was extended by settling in Gheleb and Moncullo, the latter seven miles from Massawa, through the good offices of General Gordon. The spiritual results were striking and encouraging. Many of these lads turned to Christ and later became devoted evangelists and efficient teachers. Remarkable among them was one with the baptismal name of Onesimus Nesib, who translated the Scriptures into his native Galla tongue. The success achieved in these schools at Massawa and Moncullo apparently gave a direction and perhaps a certain bias to the development of schools in the later work of the missionaries, which in the sequel it is important to remember.

Nevertheless, the evangelizing impulse remained vital and aggressive, keeping alive the ambition to reach the Gallas to whom the Church in Sweden had sent them. No less than six expeditions set forth to the Gallas between 1877–1903. The first and last two were manned entirely by native Christians; the second and third were apparently conducted under Swedish leadership. The fourth expedition was to have unexpected results. It set out in 1893 from Lamu near Zanzibar, not from Massawa like the others. Its advance, however, was stopped, and turning eastward the evangelists reached British Jubaland (later ceded to Italy and now part of Somaliland) and occupied Kisimayu on the Indian Ocean and later advanced to Yonti, Moofi and Alessandra. Here they were among a people almost entirely Moslem, who at the present time total about one million. In this hard field seven missionaries are now at work at five centres, and their baptized converts number two-hundred-and-fifty. Later they pushed northward to Wajir on the Kenya border led by a converted soldier who was returning to his own people, and here remarkable results followed. The net results of these heroic and repeated efforts among the Gallas need to be further investigated. Onesimus Nesib remained

among them for twenty-seven years until his death in 1931, and the work was later developed by Dr. Söderström in the establishment of hospital work at Nakamte, which is now largely supported by the Emperor of Abyssinia.

An event now happened which eventually was to threaten the very existence of the mission. The year was 1885, the Mahdi was ravaging the Sudan, and the whole of East Africa was perturbed. Fearing a rising of the Moslems in Eritrea and Somaliland three Italian warships steamed into the port of Massawa and landed a thousand men. The year following Eritrea had definitely passed under Italian control. It was at this time that Prince Oscar Bernadotte, a brother of King Gustaf V, visited the mission stations and commended the work and the missionaries to the benevolence of the Italian Governor, who promised them full protection and liberty for their work. This promise was kept for several years, so that from 1890–1914 a great expansion followed. Bellesa, Asmara (the capital), Zazega, Colloco and Ausa Konoma (in the Cunama country of early unhappy memory), Addi Ugri and Cheren were successively opened. In 1904 Addis Ababa the capital of Abyssinia was reached and schools for boys and girls started together with evangelistic work. Two hundred baptized converts have been the fruit.

Between the years 1900–1917 a notable literary activity took place. Before this one reader in the Tigrigna tongue had been published in 1896; in this period twenty-five publications in Tigrigna, thirteen in Tigré, nine in Amharic, two in Gheez, five in Galla, five in Kunama, and one in Swaheli went through the press. They included Bible translations, grammars, scholastic and Christian books, liturgies and hymn-books. Solid intellectual achievements by native Christians, such as the Ethiopic grammar by Allaka Tajeleng and Scripture translations by Onesimus Nesib stand out for special recognition.

This missionary expansion and literary activity were concurrent with a marked development of schools, to which they were integrally related. In Bellesa, day schools, an industrial school and an orphan home for girls were

established; in Gheleb, day schools and an orphan home for girls; in Asmara, day schools, an industrial school and an orphan home for boys; in Zazega and Addi Ugri, day schools and orphan homes for boys and girls. In Colluco and Ausa Conoma, schools for boys and girls. These educational efforts were conducted with Swedish thoroughness, and were supplemented where possible by medical service. The cumulative result both in Eritrea and Abyssinia was that pupils of the schools were able to fill important positions, both in Government and civil employ, and thus enhanced the educational prestige of the mission.

The reaction of the governing power to this educational prestige now claims our consideration. It could hardly be favourable. It vitally threatened the policy of cultural and civil assimilation of the peoples under their charge, which may seem strange to those conversant with British usage of direct or indirect Government, based upon a policy of adaptation. The diffusion of the languages of the Latin nations in Africa, assumes, therefore, an importance to which there is no parallel in British Africa, where native tongues are given a large chance of survival and development. It is evident that one of the strongest bulwarks of nationality is a national language, and native nationalities crumble when their national speech has been sufficiently superseded by a European language which gives access to a rich literature, to a daily press dealing with world news, and also ensures cultural advantages. The policy of assimilation in Africa uses diverse means for its purpose, but none more powerful than the control of education, through which the thinking of the people may be directed along channels desired by the governing power. The Italians themselves furnish an outstanding example of this by having maintained for half a century a persistent struggle against French attempts to assimilate their large colony in Tunis. By holding on stubbornly to their national schools, by passionately cultivating their Italian language, by the lively daily propaganda of their Italian press, they have entirely

succeeded. Incidentally, their struggle has promoted a dangerous naval rivalry between the two powers in the Mediterranean. The control of education in Africa is indeed a real and live issue. By bearing this in mind, we may more clearly understand the difficulties of the missions in Portuguese Africa, whose schools are being subjected to crippling limitations; measures being enforced by the Government to ensure a penetrating prestige of the Portuguese language among the native people. In the case of Eritrea, allowance must be made for a certain ardour in applying these principles because of its relationship to Abyssinia which it encloses on the north, and toward which Italian aspirations are directed.

A mischievous spirit of criticism, therefore, was let loose upon the Swedish mission, and an enquiry into its work was opened. The aggressive character of the evangelical preaching of the missionaries which had angered both Moslems and Copts, was raised for censure, but it soon became apparent that the real objective of the enquiry was the schools. It was insinuated that the Swedish, French and English languages were being taught at the expense of Italian; though it was not difficult to prove that the mission was endeavouring to spread a knowledge of the Italian tongue, and to use the services of Italian teachers. This was acknowledged by General Baratieri in a telegram of March 28th, 1893, in which he praised the work of the mission in spreading good morals and also in employing the Italian language in Eritrea, and desired to confer upon the Rev. Andrea Svensson, the head of the mission, the Order of the Crown of Italy.

That Swedish missionaries could serve the cause of Italianization as well as Italian Franciscan missionaries was, however, obviously improbable, and this consideration was exploited by the Roman Catholics who now began to manifest an uncompromising opposition. This identity of interests between the governing power and the Catholic missionaries increased the complications of a delicate situation. About the year 1918 the hitherto benevolent attitude of the Government to the mission

became changed to one of repression. Missionaries leaving on furlough were not permitted to return and missionary recruits could not enter the country. Forty workers have dwindled to eleven: one Swedish couple, two Italian Waldensian couples, and five single Swedish women. The Churches have about 3,100 members, and services for these are permitted at head stations; translation work may also be continued. But of schools there are practically none, so that a missionary recently writes 'We have no schools, not even for the children of our Church.' The relatively small work of the Swedish Mission in Somaliland remains for the present untouched, though at all the five stations occupied, schools have been established. The seven workers here, however, are embedded in a solid mass of refractory Moslem people among whom the progress alike of evangelical religion and of education is slow. There is no pressing need for Government action. Moreover, the Franciscans are busy with their job of the Italianization of Somaliland and in November reported that in one district of 6,000 natives only, they had made a third of them Christians.

The publication this year (1934) at Milan of an important work by Signor Mario Piacentini entitled *I Culti Amessi nello Stato Italiano* (Admitted Religious Cults in the Italian State) gives the kind of information which presumably might serve to bring the case of the Swedish Mission into the arena of legal enquiry. The Waldensian Church, as well as English and American Churches, such as the Baptists, Methodists and Wesleyans, together with the Spezia Mission are not 'tolerated' bodies, but they are 'admitted bodies,' having a legal status and a recognized juridical position in Italy. It may be assumed that Italian law touching such religious bodies applies equally and in all respects in the Italian colonies as in Italy; and that, therefore, the Swedish National Church which established missionary work in Eritrea, and came under the benevolent protection of the Italian authorities at the time of the Italian occupation in 1885, would enjoy the provisions of Italian law respecting 'admitted' evangelical Churches as do those in Italy.

The method whereby the Swedish missionaries have been eliminated by refusing them re-entry into Eritrea might serve as the ground of a strong protest and a demand for legal redress. But the case would be costly and the results would probably be uncertain. It must be recognized that the Swedish missionaries may still minister to their Churches as long as they are in the country, and may pursue their literary work unhindered. The Swedish National Church is not represented in Italy, and the hope that the Italian colonial authorities, backed by the missionary authorities of the Roman Catholic Church, could be deflected from their policy of Italianization by a point of law touching 'admitted' Protestant bodies in Italy, would perhaps be more than could be hoped for. The way out of this delicate impasse appears to be in a different direction. We are concerned for the continuance of the evangelical Churches established by the Swedish Mission, and are inclined to accept the accomplished fact of the suppression of its schools. Something has been done during the past fifteen years to put the Churches upon an indigenous basis, and during the past five years the effort has been stimulated by the World Dominion Movement. Progress however, has been far slower than might have been expected.

The key of the situation appears to lie in the hand of the Waldensian Church and related Christian groups of Italian nationality. Forty thousand Italian Waldensians could assuredly take the lead in constituting a mission of help, whose purpose would be not a permanent ministry, but the giving of temporary spiritual care until the Churches are established as self-supporting, self-governing and self-propagating bodies of Christians.

It is obvious that the situation to be met precludes the employment of anything not Italian. Both personnel and finance should be Italian; foreign assistance or participation would be demonstrably unwise if the standing of the Church in Eritrea is to be assured beyond suspicion, and the susceptibilities of those in authority are to be smoothed by Italian hands.

New Ways for German Missions

ALEXANDER KING

AT the beginning of the summer a meeting of the German Evangelical Missionary Council took place in Berlin. Among the matters discussed was that of the readjustment of the relations between Church and Mission. It will be remembered that the German Christian party in the first flush of success, purposed, among other sweeping changes which they proposed to effect in the Church, to set foreign missions on an entirely new footing. For some time, however, no more was heard of their new proposals in this respect. At the meeting of the Missionary Council it was agreed that, though the Council should be ready to consider taking any new steps which the Church might suggest, the present moment was not opportune for initiating them.

It appears that, on the whole, German missions have succeeded in keeping clear of the struggle which is going on between the German Christians and the Opposition, which has so gravely disturbed the internal life of the Church in Germany. That is not to say, however, that the missions have been unaffected by the spiritual movements around them. On the contrary, they have suffered the most immediate and, at first sight, disastrous consequences. In view of the strong emphasis laid upon racial qualities, blood, *volkstumliches* Christianity and so on, it is only natural that it should be widely questioned whether foreign missions can be justified at all, and whether it is right or desirable that members of one race should force their faith—which is rooted in their own blood and *volkstum*—on members of quite a different race. The answer to such doubts and questions is, of course, obvious to anyone with any real understanding of Christianity; but it must present considerable difficulty to those whose Christian faith has been confused by racial theories at present current in Germany. Partly due to this uncertainty which affects a considerable section of the community and partly also owing to the general poverty of the population, whose

slender resources are already taxed to the utmost by political and social demands, the missionary societies are all faced with an appalling decrease of income. For this, of course, all the blame ought not to be laid at the door of National Socialism, for the catastrophic decline in contributions had already begun in 1931–32.

During the last three years the income of all the societies fell by 1.8 million marks, that is by at least 25 per cent. In some societies the percentage of the fall has been even higher ; as much, indeed, as 40 to 60 per cent. What have the missions done in view of this terrible financial position ?

First of all, the salaries of all paid workers have been cut by, on an average, 25 per cent. and in some cases, by as much as 40 per cent. Considering that the material circumstances of German missionary agents have never been other than very modest, this reduction represents a good deal of real hardship. In one missionary society, the workers abroad receive a stipend of 219 marks per month, and those at home 179 marks, on which meagre sums many of them have large families to support. Posts of inspectors and directors have been abolished, seminaries temporarily closed to new students, missionary magazines reduced to half their former size and so on. That, in consequence of these reductions, those remaining in the service of the societies are often overworked will be easily understood.

So much for the economies effected at home. In the field even more drastic changes have had to take place. Missionary salaries, as well as those of native helpers, have come under the axe. Financial assistance to native churches has been heavily reduced (Basel, for instance, has cut this item of expenditure by 60 per cent.). Great economies have been effected in educational work, especially by Basel and Leipzig, in India. A large number of schools have been closed by all societies. Basel closed a seminary in Borneo and a hospital in India ; Berlin closed a seminary in Natal and left an important medical station in East Africa unoccupied ; Leipzig closed its printing press and teachers' seminary in Tranquebar (India) ; Neuendettelsau closed two craft schools in New Guinea. Berlin did away with about

fifty teaching posts in Africa and closed its printing presses in Dar-es-Salaam and Kidugala. Barmen has handed over its field in New Guinea to the American Lutherans, and that in South-west Africa to the indigenous Dutch Church. In spite of all this the Berlin Mission has advanced in Swaziland and strengthened its hold on Bechuanaland by new workers. Nearly all missions have numbers of unoccupied stations ; Berlin about thirty, Basel nearly twenty. A fact that makes all this process of retrenchment more painful is that demands for help continue to come in, especially from South and East Africa, and there is no way of responding to them.

Yet the desperately hard times, and the drastic measures which they have made necessary, have proved to be a blessing in some ways and these not inconsiderable. It has been demonstrated anew that just where human effort fails, God's power opens new doors. The Hakka Church and the United West Indian Church, planted by the Basel Mission, have gained much in independence during these lean years. New Guinea, Sumatra, the Gold Coast and large East African Churches need no more help from abroad. The closing of old educational institutions in India has permitted more energy to be concentrated on evangelism. In Malabar, for instance, the missionaries have more time and freedom to devote themselves to the specific task of spreading the Gospel message, and the fruits of this are already to be seen in an increase of baptisms everywhere. Nearly all fields, West, East and South Africa, report increases in the number of baptisms. Even Borneo, which was taken over by Basel from Barmen thirteen years ago, and for so long seemed to resist any impression, now begins to show signs of harvest. Everywhere, especially in China, there is a real hunger for Christian literature, in many parts due to the work of native revivalist preachers. The Berlin Mission relates instances of old-established congregations rising to a sense of their missionary responsibilities and voluntarily assuming the sponsorship of new and weaker communities. The Herrnhuter congregations have doubled and trebled their church taxes. Hermannsburg reports

instances of self-sacrifice on the part of African communities which would put many home churches to shame.

Furthermore, the financial difficulties have sifted the native teachers and catechists, leaving none but those whose spiritual motives are beyond question. Evangelism is making great strides in every field. Everywhere the congregations' eyes are being opened to the fact that it is not power and money and material things which build the Church, but faith and prayer and the living Word of God. With all this it has to be remembered that missionary donations at home in Germany, though they have dropped so calamitously, nevertheless represent a far greater capital of love and loyalty than larger ones may have done in the past.

From the World Dominion point of view it is especially interesting to note some of the suggestions made for coping with the difficulties which the future is likely to present.

It has already been proposed, altogether in keeping with the trend of the times, that there should be more co-ordination in the work of the home base. In this way considerable saving both in men and money could be effected. It is fully realized, however, that such co-ordination can only be brought about by real understanding and mutual sacrifices, and not by external pressure. Some beginning has already been made, and it is hoped that the future will see closer co-operation between Basel and Herrnhut, Barmen and Bethel, and Leipzig and Neuendettelsau in the work at home. The need for greater co-ordination in the field is also clearly recognized. The three German missions acting in South China (Berlin, Basel and Barmen) have shown the way by deciding to co-ordinate their activities. West Africa is designated as a field where Basel and Bremen might work in closer contact with each other with profit to both, and in general it is realized that there are opportunities everywhere for development along these lines.

Regarding the actual prosecution of work in the field, certain adaptations to meet the new circumstances have been proposed that are of some interest. To mention some of them briefly; there is first of all a proposal made with a

view to strengthen the hands of the missionaries themselves. Their numbers have decreased, but their work and responsibilities have increased, in some cases till they are hardly able to cope with them. It is recognized that in order to receive the spiritual support necessary to meet the tremendous strain placed on them, they ought to be fortified by more frequent visits and by regular brotherly meetings and conferences. Christian workers on the field must be united into a spiritual brotherhood forming a strong community whose members can mutually encourage and strengthen each other in their daily tasks.

Secondly, it is recognized that with less support forthcoming from the home base, more effort must be concentrated on the task of helping the native Churches to independence. Everything should be done to encourage initiative on the part of native leaders and to support and guide them in their efforts to build up the native Church.

The important point of evangelism is also stressed. As native Churches attain independence the forces thus liberated ought to be directed towards the all-important work of direct evangelization. Consideration is being given to new ways of prosecuting this work such as have proved successful elsewhere. It is thought by some that it might be practicable to adopt the methods of 'Evangelistic Bands,' or 'Gospel Teams,' since, especially in times of financial hardship, these seem to promise more success than the more expensive and one-sided travelling activity of former times.

(*Special acknowledgments are made to K. Hartenstein and Evangelisches Missionsmagazin*).

To THE EDITOR.

Dear Dr. Cochrane,

In your current issue I observe that on page 311 you mention the formation of 'Native churches wherever possible, however small' among converts from Mohammedanism. On page 293 commences an excellent article by Mr. A. Stuart McNairn, in which, among other things, he stresses the importance of the formation of autonomous native churches. The Rev. W. Wilson Cash has an article (page 258) approving 'Self-governing, self-supporting, and self-extending' churches. At page 233 commences a contrast

between churches financed by foreign societies, and a group of autonomous churches, which are self-supporting although located in a very poverty-stricken area.

All this is admirable. But in the first article in the magazine you describe a group in another poverty-stricken area. The splendid work of several missions in that area is described. The large-hearted generosity of a supporter living outside the area is mentioned. But there is no mention even of the desirability of autonomous Christian churches being formed in the area.

It happens that this last field is in Wales, whereas the others referred to are located in the uttermost parts of the earth. Are our slum-dwellers poorer than the outcasts of India? If so, are our churches to be limited by a poverty line?

You have done splendid work in helping to bring about a break-away from the old ideas of mission work overseas, but I do not think I have ever seen in your magazine any attempt to emphasize the desirability of setting up autonomous self-supporting churches in the slums of our great cities, 'which are, alas, *terra incognita* to the majority of Christian workers,' to quote your contributor.

I suppose it is easier to imagine very small churches of very poor people in the strange lands of the East!

Yours sincerely,

W. E. LESLIE.

[Alas this is true! Would that instances of the setting-up of autonomous, self-supporting churches were a common feature in this country. When we visited Korea in the year 1920 we attended service in a church which had been established for thirty years and was the mother of over thirty churches!

Church extension in England is dependent in most cases on the provision of money for a building and a paid pastor. The Church of Christ is not a building made with hands. Changed men and women constitute the Church. Evangelism by visitation, by personal dealing, by meetings in homes, would gather out men and women who would then provide their own meeting places (for instance, in new housing estates), and conduct their own services.

In the Korean Church mentioned above every member was a worker. One of the preachers who was on the platform with us had been, during the troubles with Japan in the early days, in a prison for a year and had there won a hundred and six converts. He was afterwards confined in no less than eight jails, and won converts in each! In this Church there was one elder to each fifty people and he acted as a pastor when necessary. In the average church in the homelands, if the minister were taken ill suddenly, the probability is that there would not be a single member of the church willing to fill the breach!—EDITOR.]

Minorities in Moslem Lands

'MOUMIN'

THE determined assertion of nationalism in lands under Moslem rulers promises to have a very direct bearing upon the position of their Christian minorities. The conviction gains ground that certain political, as well as ecclesiastical rights, which were permitted, or officially conceded, to these minorities when they came under the control of Moslem rulers are now incompatible with national solidarity. The Assyrian question—still unsettled—has focussed attention upon this new development. The action of Great Britain in terminating the Mandate over Iraq with the Assyrian question involved and undecided was analogous to that of the Commissioners of the League of Nations when, in delimitating the frontier between Turkey and Iraq in 1925, they gave the Hakkiari district to Turkey, thereby shutting out the Assyrians from their ancestral mountain homes.

Nevertheless there are good reasons for doubting whether any precautions against these actions would really have met the fundamental difficulties and enabled those Christian minorities, which for many centuries have exercised rights which virtually constituted them autonomous enclaves within the State, to retain their rights in the face of the nationalist sentiments now generally prevailing in Moslem lands.

There was something like a national rejoicing when Bekir Sidki, chief of the Iraqi army which carried out the sad massacre of the Assyrians last August, returned to Baghdad. Seated on the right hand of the Prime Minister, his car was thronged by a jubilant crowd which made the capital re-resound with their plaudits. Significant too was the attitude of the people when it was confidently expected by Moslems and Christians alike that either Great Britain or the League would intervene to punish the guilty. They were prepared to resist at all costs such an eventuality. Mosul, a town of a hundred thousand people, including ten

thousand Christians, voiced the national spirit and threatened a general massacre of Christians; not be it remarked, mainly on religious grounds, but because the Christians were held to be 'politically a weak link in the unity of Iraq.' The certainty that the threat would have been translated into action gave pause to those who were prepared to urge the necessity and the justice of intervention.

The plight of the Assyrians waxes worse and worse as time goes on. Since December last a committee of the League of Nations, presided over by Señor de Madariaga, has been trying to find a home for the sixty thousand or more Assyrians who are not now wanted in Iraq. Before the massacre of last August, Persia appeared to be willing to settle them in one of her tobacco-growing districts, but later the offer was not made good. The French Government in Syria, perplexed with its own minority problems, was only prepared to take a few hundreds. Nothing came of a proposal made by ex-Governor Bouge of French Guiana, that the Assyrians be given a home in that colony. A later offer of help came from Brazil, and the committee of Señor de Madariaga secured the assent of the League Council to send a special commission to make enquiries. The commission reached Londrina, in the centre of the Parana Plantations on 19th February, and found both the climate and geographical conditions favourable to the settlement of the Assyrians in this district. Plans were discussed to send five hundred families a month, and ways and means were devised to find some thirty pounds per person for passage money. Again, however, a hitch occurred, and at a special session of the League Council, held on 7th June, Señor de Madariaga announced that he had been informed that the immigration laws of Brazil rendered impracticable the scheme for settlement there of the Assyrians.

In view of so general a disinclination to give hospitality to this Christian minority, it might be inferred that they do not possess the qualities which would recommend them as settlers. This however, is far from being the case. All

the virtues native to a highland people of good stock are theirs. Their hardiness and thrift are equalled by their patience and industry; and their tireless initiative is directed by an intelligence of unusual quality. There could hardly be a doubt as to their making good once they had settled down in a new land. Nevertheless, they are not wanted—anywhere. A people with such pronounced national characteristics, resolved upon preserving their autonomous and separate existence, apparently cannot find a niche to-day in a world keyed up to breaking point by mutually exclusive and rivalling nationalisms.

Instructive indeed is the recent news received from Turkey, that the Jewish, Armenian and Greek minorities there have of their own free motion commenced a movement which will absorb them into Turkish national life. From the People's House in Pera as a centre, steps are being taken to adopt the Turkish language as their mother tongue, to diffuse Turkish culture and patriotic ideals, and through the Press to educate their compatriots in the provinces to forsake their former social and cultural self-sufficiency. As might be expected the general adhesion of the Greeks comes more slowly than is the case with the others.

At Urmia, on the Turko-Persian frontier, events are not shaping themselves so happily, and recently the Persian Government has announced that it has decided to make the frontier a military area, which will be closed to all foreign residents and travellers. Both the American Presbyterian Board and the Archbishop of Canterbury's Mission have been at work there for many years, and the Assyrian community is an important one. The action of the Persian Government is regrettable, for both these missions have had encouraging success in reviving the spiritual life of the Assyrian Christians, and recently the American Mission had built new schools and a new hospital well equipped with modern appliances. But borderlands, where so much of the world's mischief is bred, do not at the present time appeal to the Persian, Turkish, Iraqi or Syrian Governments as the most desirable resting place for the Assyrian people.

A new and far-reaching missionary problem is raised by

the rapidly altering conditions in which Christian minorities in Moslem lands are finding themselves. The Copts in Egypt are feeling the sweep of the tide of nationalism which is rising and gathering momentum in that land. Compact communities like the Armenians and the Assyrians, peoples marked by military aptitudes and superior intelligence to their neighbours, are feeling the pressure in a special degree. The flood tides of nationalism cannot fail in the near future to engulf the quasi-political, social and racial particularism of these groups. Their true life can only be preserved as they become in an altogether new way a spiritual force in the countries wherein they dwell ; true citizens of Moslem States, yet sons of the Kingdom of Heaven, holding forth the Word of Life by lives and deeds of love possible only to those whose allegiance has been wholly given to Christ. That they can make such a readjustment, save by an inspiration and spiritual dynamic nurtured by evangelical missionary enterprise, is not probable.

The main hope of the future lies with the rising generation. To take these young people by the hand and to lead them with understanding into the new world now rolling into view over the Eastern horizon, and therein to show forth the glory of Him who called their fathers to the Faith, sustained their generations amid crushing persecution, and now places the torch of Christian witness in their hands, is a missionary task of vital importance and compelling urgency.

What the Arabic Press Says

Students of prophecy will be interested in the prominence given in the Palestine Arabic Press to a widely discussed opinion, that Great Britain intends to base a part of the Mediterranean fleet upon Haifa, instead of wholly upon Malta. It is suggested that the plan includes a naval base at Akaba on the Red Sea, and a railway to join the two ports.

Recent movements in Malta ; its restricted harbour space ; together with the vulnerability of the Suez Canal to bombing aircraft, it is averred, make necessary to Great Britain this alternative route through Haifa and Akaba.

Moreover, Palestine and Transjordan would then become strategic military centres to assure the air route to India, and for the preservation of peace in the Near and Middle East.

A Romance in Modern Missions

E. L. Mendus

AWAY on one of the far-flung borders of the British Empire, the north-east frontier of India, lives a tribe called the *Lushai*. If you can imagine a small country, about the size of Wales, consisting of narrow ridges running parallel one to the other, separated by valleys and covered with dense jungles through which elephant and tiger make their way ; and, scattered along the crests of these ridges, little villages consisting of houses built of poles and inhabitated by a dusky-complexioned people, sturdy and somewhat squat and cheerful of temperament, you will have a picture of the place where has been enacted what has been called of late ' the romance of modern missions.'

These people, being animists, were held in the thraldom of evil spirits which they believed they could see anywhere, especially in the trees and by springs, and to which they attributed all their diseases and troubles. Nevertheless they possessed a character and personality on a higher level than their own religions and superstitions. I believe that even a slight personal acquaintance with them and their ways is sufficient to convince anyone of the charm of their personality. They have a strong vein of honesty once their suspicion has been allayed by people who live a righteous life and deal faithfully with them.

The *Lushai* believed vaguely that above them there was a supreme Being of more genial disposition than the evil spirits, but who did not take an active part in the affairs of man, nor interfere very much with the powers of the demons themselves. They believed in a kind of paradise, the entrance to which was under a lake near the borders of northern Burma, and that near the entrance to paradise there was one whose name was Paul, who had a bow in his hand, and who aimed his darts at those who entered, the result being that if they were wounded, the wounds festered. This paradise was a nebulous kind of state, sometimes called the ' City of the Dead,' and the people who qualified

for entrance into it were those who had either performed the necessary amount of sacrifices, or killed a certain number of wild beasts, or seduced a sufficient number of young women. A word which is often on their lips is *thimna*, which means darkness, utter darkness, an apt description of their beliefs and spiritual state. It is a thrilling experience to hear people thank God for having sent men to bring them the light, to illumine this *thimna*. I recall very vividly an experience which took place on the Lushai Hills, where people had gathered together on the fortieth anniversary of the coming of the first missionary, to thank God for the Gospel. A young man was present who spent his time going from village to village and preaching the Gospel with wonderful effect. After a beautiful prayer, in which he thanked God for having sent Europeans out to India to bring them the light to replace their *thimna*, he danced and sang, 'We thank Thee, Oh God, that the great light has shone, Hallelujah!'

I would like to describe as briefly as I can the way in which the change has taken place in this part of India, in the hope that it may be a help to those working in other parts, and in the hope also that it may change any pessimists that there may happen to be amongst us into optimists and believers in the possibilities of the evangelization of the world in this generation. Between forty and fifty years ago, these people used to indulge in head-hunting raids. In 1871 there was a raid on a tea garden where two Englishmen were taking breakfast. The Lushai swooped down upon them, one of the men was killed and his little girl was taken away to the Lushai Hills, where she lived for about a year in a village until an expedition, I believe arranged by Lord Roberts, went out and rescued her. (This lady is now living in London.) If on the return of the Lushai from such a raid as this, their progress should be in any way impeded by children among the prisoners, they would take them from their mother's breasts and dash them to death. As a contrast to this and as an evidence of the way in which the Kingdom of God has come in that country, a political officer, some years ago, in describing it said, 'It is God's own country.'

About forty years ago the missionaries went there. They told the people of the suffering of Christ, and that story made an appeal as nothing else could. Then the first Christian came, a man called Kuma, and after that others gradually were added and formed the nucleus of a Church. The Crucifixion rather than the Cross touched them, and still touches them, and still draws tears from their eyes as they think in physical terms of the Crucifixion of our Lord and Saviour Jesus Christ. A woman who was talking to a friend of mine told him that the first thing she thought of when she got up in the morning was Calvary—the sufferings of Calvary. It is a marvellous thing to think that throughout these hills to-day, in the jungle, anywhere you like, you will find people who will tell you about the sufferings of our Lord Jesus Christ, and one of their most popular hymns is, 'The blood, the blood, the precious blood.' The assurance that 'He has made peace through the blood of His Cross' has certainly led many of them into peace. Perhaps the word 'blood' in these days, in our own country, has lost a certain measure of its appeal, and people want to translate it into other words, but in the Lushai Hills the word has a most powerful appeal, and is linked up with the secret of the new life which they have.

About the time of which I am speaking, a wonderful revival occurred in a region about a week's journey off; the fire of the Welsh revival seemed to have broken out. Some of these Christians made the long journey from the Lushai Hills, but when they returned they were very sad and disappointed because they had not received the same power. They met in a schoolroom, and they asked and they waited for this power, but it did not come as they wished, and very sorrowfully they made up their minds to return to their respective villages, but before they went back they decided to meet once more. In that meeting a very strange phenomenon took place. Some wonderful power came down upon them, and some strange ecstasy. I have met a man who went there, and he told me the story. He said, 'Outside the chapel, before we got into the vestry, something seemed to hold us back for a moment, and then we

went in. And when we were inside, suddenly something came down which I cannot describe.' He said, 'We were filled with such joy that we took up our hymn-books and threw them into the air.'

And since that time wave after wave of revival has swept over those hills. Some of you perhaps would not be able to understand, as I was unable to understand when I first went out, the wonderful power of these revivals, a power that has drawn such really heathen people into the Fold of our Lord Jesus Christ. Some people may perhaps be inclined to criticise such a revival with its various strange phenomena and drawbacks. Yet it is my strong conviction, after about eleven years in the Lushai Hills, that these revivals have been the means of the growth of the Church and the extension of the Kingdom there. And so it is that this day there is a Church of over 50,000 people, including the children, and that means half of the tribe, half of the nation, there in the Church.

The work that has taken place there is a romantic miracle. Let me give you one instance of a man who was changed. As a boy he took his knife and hacked at the head—impaled on a bamboo pole in the middle of the village—of a prisoner of war. To-day the man who did that is my personal friend. When I lost my father he wrote me a letter of sympathy of such a quality that I believe it would be difficult to find anyone even in this country to write its equal, such is its insight, such is its sympathy, and such is its Christ-like grace. It is said of that man that when he administered the Sacrament of the Lord's Supper, the people in front of him could not look up into his face because there was some strange light there and there seemed to be a Presence standing by him.

What does it matter if a revival and the power of the Holy Spirit come in strange ways?

To-day, I find that in India, if you want to speak convincingly, you have to speak in terms of power. We have to convince people that the love of our Lord Jesus Christ is a powerful love. I remember meeting three men away on the borders of Northern Burma and asking them, 'Are you

Christians ? ' These men were afraid of the evil spirits and I said to them, ' Jesus Christ is more powerful than the evil spirits.' As soon as I said that there was a change in their faces ; they realized that there was somebody stronger than the evil spirits. I believe that we must be very careful lest our talk of love, and even of the love of Jesus Christ, becomes of such a nature as to suggest a weak sentimentality, devoid of power. As the Apostle Paul said, when he came to Rome, ' I am not ashamed of the Gospel of Christ because it is the Power. . . . ' However you may explain that old phrase, there is power in the Blood.

One reason why I believe the Kingdom of God has so extended in the Lushai Hills is due to the faith of the people. Once suspicion has been allayed by righteous dealing, there is a tendency to trust the European, and there is a wonderful faith and trust in God. The reason why the Church has so grown there is because of the simplicity of its faith. I will give you one instance of that.

I remember being told of a man in hospital who was dying, I went to see him and it was evident that he was nearing the end. I approached the bedside, and I confess to you that I feared my prayer sounded no more than that of an Animist who prays for one as he is crossing to the other shore, but to my amazement, after I had finished praying, a young girl sitting just by the side of the bed crossed to me and almost dramatically said, ' He will get better.' It put me to shame. That night the surgeon in charge took a little boy away from the ward lest he should see this man die. The next morning the young men came from his village to carry him home and bury him, but he was not dead and he got better, and when I went to his village later on, there he was playing the drum in the service. When I went to the house, the mother greeted me as the man who raised her son from the dead. This gives you an instance of the wonderful simplicity of their faith. They believe with all their hearts. A recent letter from one of them says, ' It is not too much to say that in this country at the present moment wherever two or three are gathered together the Word of God is spoken out.'

Their faith is riveted to the tremendous fundamental things in religion. They are guided by the Spirit of God. The Word to them is something that appeals to their hearts and to their minds and to the whole of their personality. They never challenge fundamentals of the New Testament; one of the great subjects at present being discussed in the villages is the subject of justification by faith. These people are engrossed and absorbed in the message of the Bible.

I want to say before I close that we are indebted to the first men who went out there, both as missionaries and under the British Government in the Indian Civil Service, men who were Christian gentlemen. Men who get into touch with the people, who identify themselves with the people, are missionaries who not only preach—though we believe in preaching, and I think we ought to emphasize it more and more—but identify themselves with all the cares and problems of the people. The British officials were righteous, they stood for justice.

Entering into the very warp and woof of our missionary life is righteousness. We should be righteous men proclaiming the Truth. An old Maharajah once said, 'There is no religion higher than the truth,' and it is the Truth that will make men free.

Radiant Ecstasy

The foregoing article is the substance of an address delivered at the Sixty-second Mildmay Conference in June last. Some of Mr. Mendus' statements bring us back to elemental Christianity—to first principles. Christians have, in too many cases, lost the simplicities of the Faith. They have become sophisticated—and powerless. In this address we are told of people dancing with joy, of a strange power, of a great ecstasy, of a child-like faith, and of a man of whom it is said that 'when he administered the Sacrament of the Lord's Supper the people in front of him could not look up into his face because there was some strange light there, and there seemed to be a Presence standing by him.'

All this may meet with the remark, 'Oh, yes, but these were excitable people.' To the Editor these incidents recall experiences in normal times, in Scotland of all places, where, as a boy he remembers having seen dour faces suddenly transformed as the heather hills

were transformed when the sun shone on them. At a solemn Communion service—and how solemn that service could be after the tables had been fenced only the Editor's contemporaries can recall—a man stood up and, with a face radiant with heavenly ecstasy, said, 'Behold the Lamb of God!' As the congregation dispersed one man was heard saying to another, 'Donald, did you hear?' 'Aye, Duncan, I did, when the cup's o'er fu' it scales.' (When the cup is too full it spills.)

Closed Gates Open at Last

'MUFTADI'

KANO brings to us encouragement of the highest order. In this historic Moslem stronghold, the largest city in Western Africa and capital of Nigeria, a church has been built for Hausa converts from Islam. Moreover the cost was largely borne by the converts and their friends, and the building was fitly consecrated as Christ's Church by Bishop Smith on the eleventh day of February, 1934. This is of the Grace of God.

Kano, to missionaries, as recently as 1886 was as impenetrable as are the Arabian cities of Mecca and Medina to-day, and to African Moslems it was considered almost as holy. It was a cloistered sanctuary of Islam unapproachable from the coast, for it was cut off by a belt of tropical forest, two or three hundred miles deep, and by millions of hostile tribesmen. Almost equally difficult was the approach from Northern Africa, across 1,700 miles of desert whose caravan routes were jealously guarded by the warlike Tuaregs. An attempt, in which the writer was interested, was made from Tripoli in 1893, but it was foiled by the Turkish authorities, and all that could be done was to send parcels of Scriptures by friendly Arab caravan leaders. It was by this ancient caravan route from Tripoli that both Denham and Clapperton in 1822 and Barth in 1849 set forth for Kano, but these explorers were not missionaries nor did they travel as such.

In the year 1886, however, penetration from the coast began to look promising, when the United African Com-

pany, which had been formed by George Goldie Taubman seven years previously, was incorporated by charter into the Royal Niger Company, and thereafter, in six short years, British trade up the Niger and Benue was pushed with such good will that British rule was established all over the south, east and west of the country, and commercial contact was made with the powerful Moslem emirates of Sokoto, Gando, Kano and Katsena in the north. Fear of European entry into this isolated Moslem kingdom induced an aggressive attitude on the part of the Emir of Sokoto, which, together with a French advance from the Western Sudan, precipitated a conflict, and on the 19th of February, 1903, Kano was stormed by a force under the supreme command of Sir Frederick—afterwards Lord—Lugard.

One of the first acts of the conquerors was the deposition of the slave raiding Alieu Emir of Sokoto and the appointment of Abbas his brother, in his stead. The capture of Kano brought to an end a devastating slave trade of peculiar cruelty, the enormity of which became apparent as opportunity for research into the history of the country became available. That the constitution of the first Church of converted Moslems in Kano is an encouragement of the highest order will become clear as we briefly consider the historic significance of the fact.

The written history of Kano which begins about 900 A.D. shows that Northern Nigeria was, from a remote period, a focal point of African civilization and a seat of a busy commercial life. It was a meeting point of the caravan routes. On the west, from Morocco to Timbuktu and thence down the Niger; across the mid Sahara from Tunis; by Ghadames and Ghat from Tripoli; from the Nile Valley through Nubia across to Lake Chad ; by all these ways peoples of higher civilizations than the native inhabitants came for trade or adventurous conquest. The volume of movement was far more considerable than we might be led to expect, although along these routes marches of 1,700 to 2,000 miles are necessary. Important immigrations of Berbers, Arabs, Moors and Nubians mingled with the Negro peoples, whom they dominated, absorbed into their social

systems, despoiled and enslaved, pressing back the unassimilated tribes into the hills, the deep forest belt and toward the coast. Upon this mixed mass Islam impinged powerfully from the tenth century onwards. The Songhoi Empire on the Niger was Islamized in the eleventh century, Kano at the close of the twelfth, and during the sixteenth century this splendid and barbaric civilization, characterized by widespread cruelty and oppression, reached its peak. These were the great days of the slave trade. Northward, across the desert a constant stream of slaves supplied the markets of Tunis, Algiers, Morocco and Tripoli; southward at the coast, the Portuguese from the fifteenth to the seventeenth centuries shipped large numbers, and the British from the seventeenth to the eighteenth centuries did likewise.

During the sixteenth century the remarkable city of Kano was embellished and probably enlarged to its present proportions. Its enclosing wall is nearly twelve miles in circumference; its height, thirty to fifty feet; its base forty feet thick, and thirteen gates pierce this extensive mass. The area enclosed is about seven-and-a-quarter square miles, and in it is an artificial lake—the Jakara—one-and-a-half miles long. The aim of the builders was to provide sufficient land for food cultivation and an ample water supply in case of siege.

An event important for Kano at this time was the destruction of the Songhoi Empire by Mansur, Sultan of Morocco in 1591 when Timbuktu was sacked. Its university at Sankore rivalled those of Fez or Cairo, and the city's magnificence and wealth excited Mansur's cupidity. The decline of Timbuktu and the anarchy which followed the destruction of the Songhoi, cast a blight over the land for two centuries. Revival and reformation came in 1802, when Othman Dan Fodio, soldier, statesman and religious leader of the Fulani (one of the mixed races) asserted supremacy over Northern Nigeria, and something of the lustre and renown of Timbuktu became centred at Kano.

His rule was based upon a purified Islam, comparable to the Wahabi movement to-day in Saudi Arabia, and for

a while both learning and commerce received a notable impulse. During the century which followed, however, at the close of which Sir Frederick Lugard broke in upon this Fulani kingdom, a great change had taken place; for the Emirs succumbed to the abounding evils they had set out to correct, and their downfall was hailed as a blessing by their oppressed people.

Something of the medieval splendour which marked the Moslem Kingdom of Kano in former years still endures, but the power and prestige of the Fulani rulers, whose word ran throughout Nigeria, has passed into other hands. The population, protected from the slave hunter, is increasing and numbers about twenty millions, or about a seventh of the total population of Africa. But as political power passed from this proud people, the memory of seven centuries of Islamic culture was unconsciously evoked to strengthen a determination to keep inviolate at all costs this capital city from Christian missionaries. Thirty years ago the refusal of the Emir to permit Bishop Tugwell, with Dr. Miller and others, to reside in the city was definite and indignant. Many things have happened since then. St. George's English Church was built, also Trinity Church for the worship of native Christians from Southern Nigeria, the Gold Coast and Sierra Leone, who are in Government or civil employment. And now the establishment of Christ's Church, a religious sanctuary for Hausa converts from Islam, is a crowning mercy. Christian kindness, long patience and devoted medical service at last have opened closed gates in Moslem West Africa.

Christ or Mohammed?

Not a battle between Koran and Bible, but a conflict of authority between Christ and Mohammed for the allegiance of Moslem peoples increasingly marks the modern development of Islam. The earliest Moslem literature was devoted to a glorification of Mohammed and to Koranic interpretation. Its modern literature has had to take account of world enquiry concerning our Lord and His claims upon the obedience of men.

Moslems, in the gracious providence of God are being led on to a plane of spiritual and ethical choice between the man of Mecca and the Christ of Calvary. The touchstone of modern missions to Moslems must be the Cross, as the only satisfying answer to sin and the solution of life's stern problems.

The Need of Renewal

A. M. Chirgwin

It is well that searching questions should from time to time be asked of those who are at the home base of Christian missions, both in the Churches and in the mission houses. In periods of prosperity, when the going is good, it is not usual for men to ask themselves disturbing questions. But when lean times come it is not possible to disregard the questionings that arise. Perhaps that is one of the greatest values of days of difficulty.

The first and most fundamental question to be faced is—what is the ultimate urge behind the missionary movement? The motive must be a powerful one if it is to account for an enterprise which is not only two thousand years old, but is also one of the great world movements of our time.

If the answer is that the motive is wholly spiritual and that the enterprise of missions is, therefore, not dependent upon material considerations, the question arises: why are there such considerable fluctuations of contributions? From every field of service overseas there come reports of expanding work and of open doors of opportunity. Yet in such a day there is a serious falling off in contributions in almost every society and in almost every country.

It may be affirmed that it is the merest coincidence that there is expanding work abroad at precisely the time when there is falling income at home. Those who believe in the moral governance of the universe and know something of the ways of God with men may find it difficult to accept this view. They will rather incline to the belief that God's hand is in this, and that He is wishing to teach us something which cannot be learnt otherwise.

Or it may be said that the fluctuations in income are due to the operation of economic forces. This is widely held, and probably no reason is more readily given to account for a falling-off in contributions than the widespread economic depression of recent years. But a close scrutiny of the available data proves that this is not a complete or a satis-

factory explanation. It has often happened that the income of missionary societies has been high in periods of economic stringency and low in days of prosperity. Moreover, a study of the financial returns of almost any society will show that the falling-off in contributions during a period of financial depression has often not been greatest in the areas where the economic stress has been most acute, and when prosperity returns to a district there does not always result an improvement in contributions. Clearly there are other factors to be taken into account, which are often more effective than the operation of economic forces.

It may be held that the root cause of all our troubles is a shrinkage of mankind's spiritual stock. People in all lands have become sophisticated and secular-minded. The richness has gone out of much of the world's religious life. Islam, Hinduism and the other great organized faiths are perishing at their roots. The sources of their spiritual life are drying up. They are no longer able to meet the religious needs of man. Turkey has gone frankly secular; while within Christendom it is no longer possible to count Russia as a religious asset. Even the primitive peoples of the world, through their contact with the more advanced nations, are losing much of their spiritual awareness. They are becoming material-minded. The spiritual capital of the race is seriously reduced.

Or it may be asserted that this total situation has come into existence because of our own mental sloth and spiritual anaemia, and that God expects us, with His help, to put it right. Whatever the correct answer to the question may be, whether it is due to chance or economic stringency, to shrinkage of the world's spiritual capital or to our own religious impotence, it is surely the will of God that we should seek and find a purifying power in financial restriction.

The Churches in the United States gave with wonderful generosity to the cause of Christian missions. The country was prosperous and the contributions were on a lavish scale. More than half the sum total of the missionary contributions of the Protestant world came from America. But while

the country was still prosperous missionary zeal began to flag, and the contributions to show a slight downward trend. Clearly forces were at work that had no relation to the economic situation. The movement having already begun, it was natural that when difficult days came, and there were added the paralysing blows of the economic slump and the fall of the dollar, the American missionary societies found themselves in a parlous condition. In view of these and similar considerations many careful observers are of opinion that the cause of the collapse in missionary giving was really due, not to economic, but to spiritual factors.

The question immediately arises as to whether there is a parallel situation in Britain. It is fruitful to contrast recent Canadian experience. Towards the end of a period of acute depression in Canada, when it was generally expected that the Church would be unable to maintain its missionary giving, there came the further calamity of the failure of the crops. The missionary outlook was very dark. Yet the Church was not crushed. On the contrary, it responded in an almost miraculous fashion, and not only raised money enough to maintain its normal missionary work, but went beyond that and secured additional income. Those who were closely associated with the Church stated that this result was due, not primarily to good organization, nor even to an urgent call in a desperate hour, but to a renewal of the Church's spiritual resources, and a consequent rising tide of religious life.

The Churches in Britain appear just now to be obsessed by the problems of the day—unemployment, the new paganism, dwindling congregations and collections, the growth of communism, and the spread of secular-mindedness. They seem to feel themselves impotent in the face of these tasks, to regard them as heavy burdens, and to carry them with so much conscious effort that something of the gay confidence and the glad radiance that are proper to the people of God have disappeared.

A second glance at the problems just enumerated is sufficient to prove that their challenge is fundamentally

religious. In that fact there is hope. So long as the problems are in the realm of the spirit, all the resources of that sphere are available.

Our faith is that the reins of the universe are in God's hands and that since the world is spiritually governed, its pressing problems and hard facts need not be baffling and intractable. They can be mastered, provided the people of God are spiritually potent and resourceful. God's everlasting Kingdom can be built in spite of all the turmoil and confusion of our time, provided that there are eager hearts and devoted minds willing to be the channels through which His power can flow and the instruments by which His will can be done.

The root trouble is spiritual anaemia, which is now recognized as a more dangerous and debilitating disease, both in the individual and in society, than intellectual ignorance. If great efforts are being made to disperse ignorance, care and thought and effort at least as great are needed to turn the spiritual ebb into a flow. There will be needed the discipline of hard thought and constant prayer.

If spiritual impotence is the root trouble, spiritual renewal is the root remedy. The missionary enterprise must of necessity have good home organization, sound methods of raising money, good deputation service of the Churches, good propagandist literature, well-planned and unresting education of the constituences, and good methods of recruiting candidates of the right type. What is essential is a full, flowing life-stream, which will express itself in these and other ways.

If this is a correct diagnosis of the situation, the meaning for us, as missionary officers and workers, becomes clear. We must continue our home propaganda as untiringly as hitherto, but the emphasis must be such that we carry to our Churches a deeper spiritual message. Missionary societies are specially qualified to do this. It is possible for us to share with hard-driven folk in the home Churches the heartening experience of expansion and opportunity overseas where we walk knee-deep in miracle. That message may be calculated to be as a breath of God to folk who are

finding the going hard here at home. We have at hand a precious spiritual asset which we have not fully used.

We must, of course, continue to describe our work and to state our need in terms of men and means, but we must seek to do it in a new way, or with a new purpose in view ; that is, not so much to secure for ourselves the response we desire, as to impart some spiritual blessing to others. Our deliberate aim should be to inspire and enrich the Churches here at home by sharing with them our knowledge of the ways of God with men in our fields of service. The precise manner in which this is to be done and the method to be employed will need thought and prayer. It may be that this spiritual enrichment of our Churches is to be achieved best by making our missionary approach not so much the action of separate societies as a co-ordinated and even united witness ; not something timid, partial and unimpressive, but something challenging, united and affirmative, an emphatic witness to the unresting work of the Holy Spirit and to the resistless advance of the Kingdom of the Risen Lord.

We may be quite certain that all the resources in men and money that we need for our work are present and available in the Churches to-day; but we shall fail to secure them unless we seek not so much to get as to give. God has given us much to hand on, but nothing to keep. The first need is that we should deliberately endeavour to impart a spiritual gift and thus to deepen the resources of our Churches in God.

And This is Christian England !

One of our Mildmay leaders reports that at a Women's Meeting, where it is the custom to have a weekly Bible Searching Competition, a woman, hearing that the competition for the following week was to find a reference where our Lord alluded to God as ' My God,' asked, ' Is it really true that " My God " is in the Bible ? ' She only knew the words as they were used in blasphemy.

A home was visited where the child was seriously ill and prayer was offered. The following day the woman, sent by her husband, sought the visitor to ask what religion the prayer was, as the child was much better.

A Changed Life

Horace R. A. Philp

CHRISSIE was born in the village of Musselburgh, outside Edinburgh, in February, 1901. She was one of a large family in humble circumstances, her father being the driver of the local Co-operative Society's bread van.

When Chrissie was fourteen the family removed to Newcastle-upon-Tyne. The father was induced to transfer his family to this more populous industrial area by the offer of a post as driver in a firm of funeral undertakers, and also by the hope that his boys might find more opportunities for employment in this district when the Great War came to an end.

Chrissie came to this great city a romping, vigorous, healthy Scottish lassie, brimming over with life and spirits. She soon found employment in a munitions factory, and there her companions looked upon her as the most adventurous spirit in their midst.

In the factory where Chrissie worked there was a large crane used for lifting timber baulks. One day she jumped on to the hook of the crane, caught hold of the chain, and persuaded the driver to give her a lift which took her up above the roofs of the surrounding buildings, to the horror of the onlookers. Chrissie, however, returned to earth in due course, laughing at the consternation which she had caused. The incident was typical of the girl, but soon that healthy body was to become her wreck, and through suffering this child was to learn the way to the Kingdom.

In 1917 she had formed an attachment with a soldier laddie, the brother of one of her working companions. Together these two girls were cooking a supper for the young warrior. Chrissie's frock was impregnated with the resin from the munitions factory, and as she manipulated the frying-pan her skirt got too near the fire, and burst into flames. Her companion, horror-stricken, ran for help outside. She herself was enveloped in flames, and grabbed at the nearest door which, in consequence, was

burnt. In agony Chrissie rolled on the floor, and was found there when the belated assistance arrived.

She was taken to the Royal Victoria Infirmary, where she lay for twelve months, during which her soldier friend was killed at the front. Her cure was a miracle of modern surgery, but the effects of the terrible burning remained obvious and permanent. With the exception of her face, the upper part of her body, including arms and forearms, was just one huge scar. After the year in the hospital, she was allowed to return home, only to be attended there by the district nurse for another twelve months.

It was almost inevitable that such a severe burn should predispose Chrissie to other diseases. She was, of course, at the end of this long illness, a pathetic shadow of the robust young woman she had once been, but her spirit was indomitable amidst it all, and that cheery brightness was much needed in the home, for the family fell on evil days.

The eldest boy received an injury at football, which resulted in bone disease and a consequent long illness, on recovery from which he found his employment gone owing to the depression of industry on Tyneside. The two younger brothers failed to get any permanent work on leaving school. The father's business firm got into financial difficulties and was sold up, so that he too lost regular employment.

Chrissie developed tuberculosis about 1928, and was so ill that she was removed to the City Hospital where her life was despaired of. Indeed, one Sunday her parents received a hurried summons to the hospital as the end was expected, but on arrival there they found the patient had suddenly taken a turn for the better, and was even laughing at their anxious faces. She recovered sufficiently to return home, but of course the disease was only quiescent and not cured, and periodic visits to the dispensary became necessary. Then curvature of the spine started to develop.

The girl was a semi-invalid when I arrived in Newcastle-upon-Tyne in July, 1930, and found her family nominally attached to my Church. The next year we were able to offer the father a part-time job as Church officer, and so

came into closer relationship with the family. A few months later they removed close to the Church. They were too poor to afford the payment of doctor's fees, and although I was not normally in practice, yet I had come to the city from the charge of a big hospital work abroad, and it seemed the natural thing that I should seek to help the family medically as well as spiritually in the exceptional circumstances.

On 1st October, 1933, the Rev. Lionel B. Fletcher started the Mildmay Youth Evangelistic Campaign in the City Hall, Newcastle. His coming had been much prayed for, particularly during the two preceding years, and during the week before there had been held an all-day of prayer at which rich and poor, young and old, city officials and unemployed, schoolboys and shipbuilders, shop assistants and students had met together for special prayer for the coming Campaign.

At the first evening service, somewhat to my astonishment, I saw Chrissie present, and she was one of those who immediately responded to the appeal and entered the Inquiry Room. The next night her eldest brother and his greatest chum found their way to the Inquiry Room. The night following a number of workers were gathered together for prayer in this same room prior to the evening service, when suddenly a voice broke out in prayer, and what a prayer it was ! The whole soul seemed going out to God in fervent prayer for Lionel Fletcher and his wife, for the Campaign, and for the salvation of men, but it was obviously the prayer of a new-born soul. Somehow the voice seemed familiar, as it moved us all, and I ventured to open my eyes to see who was praying. It was Chrissie.

Night after night she attended those meetings, for renewed health seemed to have come to her, and indeed all the previous summer she had been better than for many years. Chrissie was a changed girl, and her greatest anxiety was that her family might know the like joy of a new-found life in Christ, which she now possessed and things did happen in the family.

On the Thursday of that same week the elder brother's

fiancée was in the Inquiry Room, and I remarked to her 'You and Tommy will now be able to go the same road together.' 'Yes,' she said, 'he has been after me all the week, but I told him I would only come when I was ready.

The next night another member of the family was there —a younger daughter, or rather niece who had been adopted into a daughter's estate. Five days later the second brother made his decision.

When the last Sunday of the Campaign came, there was a big men's meeting in the afternoon at which I was not present. My Church officer (Chrissie's father) followed me into the vestry that night before our evening service, and he said, 'There were 150 men converted at the City Hall this afternoon.' 'That was fine,' I replied, 'Were there any amongst them that I know?' 'Yes,' he said, as he pointed to himself.

The mother decided the next night, and a special friend of hers the night following. Only one member of the household remained apparently unmoved by the Campaign, to be won later.

Chrissie was full of concern for them. 'I have been telling the boys that they simply must join the Sunday afternoon Bible Class,' she said, as I met her just after she had taken an early seat in the City Hall one night, her own face telling the story of the transformation which had taken place within. The boys did join the Bible Class, and my wife started a Covenanter Class for the girls who had been won in the Campaign, and Chrissie was its most ardent supporter.

A week after the Campaign closed, we held an At Home for a hundred young people in our hall, especially for the benefit of the converts. The atmosphere was good, and during the evening it was easy to throw the meeting open for prayer. Again Chrissie prayed a moving prayer.

Alas, the sands were running out as far as Chrissie was concerned, for on the 8th November I received a hurried summons. She had taken a hæmorrhage. Then began those regular visits to that bedside, which became manifestly the scene of a greater triumph of Redeeming Grace than her life

had been. It was not simply as a mere doctor that I visited her, for when the medical side was done there was the spiritual side. She would never let me away unless I prayed, and sometimes she would ask me to call into the sick-room other members of the family to be present as I read the Scripture and prayed, and she usually followed with a prayer of her own. Her prayers were particularly focussed on me and my wife, on my church and the ministry in it.

The hæmorrhage stopped, and she rallied and improved for a few days, but on the 29th November, when the Rev. William Dalgetty of South Leith was conducting a United Rally for new converts at one of the largest churches in the town, I received another hurried summons to Chrissie's bedside. This time another complication had set in. It was a fight for a life, and a losing fight all along, but until the end of the year she herself was hopeful, as so many of such patients are, of her own ultimate recovery.

During the last week of the year she became much worse, and when I was sent for on the morning of the 29th she greeted me with the words, 'I am going to the Lord, the gate is ajar for me.' After I had done what I could for her medically she gathered the family around her and I stayed on amidst the deeply moving scene.

The affection between her and the eldest brother had always been strong. To him she gave very special messages: 'Look after mother and father, and always keep up your connexion with the Church and in touch with your Lord.' Then she turned to the youngest brother (really a nephew), 'Jimmy, won't you join the Church?' 'But I have joined the Church, Chrissie,' he answered. 'Oh, but you know what I mean! Won't you really be converted, Jimmy?' 'Yes, I will. I promise you I will, Chrissie,' said the laddie with tears in his eyes.

Then it was to Willie, another brother, that she turned. 'Willie, always help my father and never be quarrelsome. Always help my father to do his bit of work, and always love your Lord and you will be happy. Look at me. I am perfectly happy.' Afterwards to father and mother came affectionate and moving goodbyes, too sacred to be recorded.

Suddenly I was accosted by Jimmy, the youngest boy: 'Doctor, won't you help me? Won't you convert me here beside Chrissie?' So I had to turn to this spiritually needy soul, 'My boy, I cannot convert anyone; you, yourself, can turn to Christ.'

Together we knelt near the bedside of the dying girl as I sought to point this boy to Christ, and he professed to accept Him as Saviour and Lord. Chrissie's joy was great for she had longed, with a passionate longing, to see that one brought within the Fold.

She did not die that day, but lived to see the New Year in. She had longed to see it, but after the New Year's Day was over she said, 'Now there is nothing more I want,' and fell on sleep. Shortly before she crossed the Jordan, she had been again praying for me and for our Church.

When we laid her to rest there seemed only one thing to do at that graveside, and we did it—to sing in triumph o'er the tomb—'Jesus saves! Jesus saves!'

Disquieting Figures about London

'SCRUTINEER.'

DURING the last two years the World Dominion Movement has been making Surveys of the religious life of London by studying the situation in boroughs of the Metropolis in which Mildmay Evangelistic Campaigns were being held.

The objects of the Survey were twofold:—

1. To reveal the situation, particularly from the standpoint of church attendance.
2. To place the results at the disposal of those who would follow up the Campaigns in an intensive way.

The surveyor had some most interesting experiences, and in the course of his investigations, he came into contact with the work of over forty different denominations and religious organizations. The variety of sects and creeds

to be found in London will scarcely by credited by the ordinary reader, indeed most people would never imagine that some of them existed in this country. They include such bodies as the Anthroposophists, the Church of Democracy, Mormons, Nudists, Sandemanians, Devil Worshippers, the Yog Brotherhood, Zoroastrians, and others.

To accomplish the actual Survey work it was necessary to travel thousands of miles. The borough boundaries were marked off ; every street and lane was visited, and complete details were collected about every church, chapel and meeting place. The attendance over a period of three Sundays was noted, and the necessary calculations made in order to arrive at a correct figure, taking every exceptional circumstance into full account. Those who have seen the resulting charts have been surprised and distressed at the situation which this Survey disclosed.

Nearly every district told the same story ; churches in most cases only half full, cinemas and public houses crowded, secular and anti-religious organizations on the increase, and ministers preaching to dwindling congregations. In one district churches have been closed at the rate of about one per annum during the last thirty years, and the 18 cinemas have a larger attendance on Sunday than the 132 churches. It is not that there are too many churches, for on an average the seating capacity of the churches in a borough compared with the population is inadequate.

There is evidence to show that the fall in church attendance began to be conspicuous about a generation ago and was accelerated after the Great War. To-day children brought up in the atmosphere of the ' Continental Sunday ' swell the number of non-church goers. It seems probable, taking all circumstances into consideration, that church attendance has dropped to 5 per cent. of the population. Of the alleged growth of the Roman Catholics it is impossible to speak in such a short space.

The table accompanying this article gives a record of some of the ascertained statistics of the Surveys. But everywhere the spirit of enquiry is abroad and the Mildmay

and other Campaigns and Movements are meeting with great success. It is estimated that the converts at Mr. Lionel B. Fletcher's meetings will, when this appears in print, have totalled about fifteen thousand.

The figures for some of the Surveys are given here as an illustration of the general situation.

	Year	*Total Population*	*No. of Churches*	*Seating Capacity*	*Church Attendance*
An Area in London and Greater London	1903	5,500,000	4,029	2,013,000	510,664
	1933	7,400,000	3,800	1,900,000	391,400
London Boroughs :					
No. 1	1903	319,155	181	95,270	72,002
	1933	321,712	132	81,471	41,123
No. 2	1903	102,309	58	25,780	16,863
	1933	157,748	55	25,134	18,302
No. 3	1903	95,333	52	29,500	21,259
	1933	142,460	47	26,330	15,760
No. 4	1903	116,985	80	39,375	31,500
	1933	147,000	54	28,600	15,480
No. 5	1903	45,007	28	11,160	9,858
	1933	77,652	22	9,960	5,937
No. 6	1903	130,760	83	45,480	27,635
	1933	111,526	49	15,150	4,600
No. 7	1903	82,000	56	27,260	23,273
	1933	88,914	58	29,260	17,315
No. 8	1903	10,850	11	6,500	4,762
	1933	23,362	9	5,200	3,400

The Surveys actually made and a study of denominational and other reports seem to indicate that in London and Greater London the number of churches has decreased during the last thirty years by over 200, and church attendance by about 119,000. Information from other parts of the country suggests much more favourable conclusions regarding the religious situation, for example a preliminary Survey recently made of a provincial town reveals the fact that there is one church to every 1,000 of the population,

and about 30 per cent. of the people attend some place of worship.

In arranging for evangelistic and other campaigns it is well to know the neediest regions, and, as the Movement desires to continue this Survey work, it would be grateful for any help that friends may be able to render. It would be an easy matter for a committee of earnest people—in a city or town or group of villages—to study the religious situation. If they would do so, and report to the Survey Department of the World Dominion Movement, an increasing amount of valuable data would be available.

The Story of To-day

ARABIC newspapers have lately been giving great prominence to anti-Semitic movements. One of these papers, which comes to this office, devotes a whole page to pictures of Hitler and scenes which, we assume, are likely to interest its readers. Recent disturbances in Algeria emphasize the seriousness of this problem in North African States. Persecution of God's ancient people will bring its own nemesis upon the persecutors.

It was a great pleasure to us, when the Hebrew Christian Alliance had its Residential Conference here at Mildmay recently, to meet many splendid Hebrew Christians from various parts of the world. If this Alliance and the many missions to the Jews would only come together in these difficult days in one great co-ordinated Fellowship, the result would be much more effective work and witness.

Relations as to boundaries between Egypt, Great Britain and Italy in North Africa appear to have been satisfactorily settled, but both in Tripoli and Egypt there is much to be desired in the direction of wider religious liberty. It is hoped that our readers will prayerfully consider the significance of the article in our present number, entitled 'Italy in East Africa,' which deals with the missionary situation in Italian territory in Africa in relation to the evangelical forces in Italy. North Africa, Egypt, Eritrea and the Somalilands, to which Abyssinia should be added, is a region upon which prayer should be concentrated.

Both Roman Catholic and Protestant missions agree that the Belgian Congo is a field of remarkable opportunity. The first native Roman Catholic priest in the West Congo was ordained on

July 1st in the presence of official authorities. Several missionaries of the Baptist Missionary Society were included in last year's Government Honours List. The Salvation Army reports a decision to open work in the colony. The World Dominion Movement has given practical help towards co-ordinating efforts of the Congo Council. It is in union and spiritual power that the evangelical forces will prevail where the opposition of Roman Catholic missions is so severely felt.

'A country flowing with prosperity and problems,' is how a recent writer describes South Africa. The 1934 Afrikaans Year Book of the Reformed Churches of South Africa states that the Mother Church has over three quarters of a million members, and the Missionary Church 220,435. If, as they ought to be, all these members were missionaries to-day, South Africa would be evangelized to-morrow. Her prosperity would increase and her problems disappear, and she would become the envy of the world. The wonderfully successful campaigns in South Africa of the Rev. Lionel B. and Mrs. Fletcher of Mildmay, have been a matter for great thanksgiving.

As communications in Africa increase evangelization will become easier. In the early days of automobiles we were up against a prejudice against their use in missionary work. We were once present at a discussion between two missionaries on this subject. They were wondering whether they should continue to use a donkey or get a motor cycle. We ventured to suggest that the donkey should be left to the devil, as it was quick enough for his work. *The Atlantic Monthly* suggested recently that, as a result of three inventions, the variable pitch propeller, the altitude supercharger, and slow landing wings, a speed of 300 to 400 miles per hour will soon be possible. Then we may, if we will, 'mount up with wings as eagles.' Then we may speed up the King's business which requireth haste.

The story of the Near East to-day suggests that, if money should be needed for aeroplanes or any other up-to-date method which the Christian Church (when it becomes as wide-awake as tobacco kings or oil companies) may wish to employ, it might be found by means of co-ordination which awaits union and Christian statesmen, for although there are still unreached Moslem villages in Palestine, in Jerusalem there is one missionary to every 861 persons! (In China there are millions who have never even seen a missionary.) The birth-rate in Palestine last year was 46 per 1,000 for Arabs and 29 per 1,000 for Jews. Infant mortality amounted to 162 and 86 per 1,000.

The progressive secularization of Turkey can be seen in the fact that in the Faculty of Theology at Istamboul the number of students

has progressively diminished from hundreds ten years ago to tens in 1930–1. The number of students enrolled in normal schools for training as religious teachers likewise fell from 1,442 to 57 in 1930–1. There is, however, a movement towards the re-vitalization of Islam. One bright spot is that the Government in Turkey condemns the persecuting of Jews.

The Treaty of Peace terminating the Arabian War was published on June 23rd. It defines the frontiers, settles outstanding questions, and makes provision for arbitration. Revenue has suffered through the decline in the number of pilgrims visiting Mecca. In 1928 well-nigh 100,000 passed through Jeddah, last year they numbered 20,000.

The peoples of the Middle East are becoming acutely aware of what it means to move in the orbit of civilized governments. The fluctuations of sterling, dollar or franc may bring to them plenty and contentment or may send them supperless to bed. The good old days when exports were almost nil ; when imported luxuries and conveniences were rare and little sought after, were the days of cheap living and primitive simplicity. Civilization, as interpreted by Europe, has changed all that. An example of the change emerges from the Syrian desert. At present, this large expanse is under the control of four countries, Syria, Transjordan, Iraq and Saudi Arabia ; and the Beduin tribes of each of these countries have the right to pasture their flocks in their allotted sections, but may not pass beyond that. Formerly, these tribes had their grazing boundaries very indefinitely defined ; they were never strictly observed, and in seasons of drought those in arid areas moved quite naturally into the fertile valleys belonging to other tribes, either as guests, or by the primitive right of numbers and a ready sword. Thus, thousands of Beduins from all over the Syrian desert led their flocks in the dry spells into green pastures of the Wadi Sirhan—not always it must be confessed in the interests of tranquility.

To-day, tribal quarrels are really serious matters. A squabble over a well or a water hole, or a mile of grazing land in the Syrian desert may involve one or more of four Governments, and even precipitate armed conflict. The pleasant Wadi Sirhan with its bubbling springs, leafy shade and sweet herbage is, therefore, closed to the desert shepherds save to those under the Governments of Saudi Arabia and Transjordan. The absorption of these nomads, numbering some 250,000, into the agricultural and urban populations will be greatly accelerated by existing conditions of extreme hardship consequent upon drought and changed conditions of existence. Moreover the present problem of their evangelization will then assume a much simpler complexion.

In India the recent Survey of Mass Movement work is having a

growing influence. The invaluable follow-up work of this Survey by Dr. Pickett is being financed by Mildmay.

Dr. Wampler, of the Virginia Medical College, says, 'While making a survey in 1930–1 of medical and public health conditions in India and Burma, with special reference to the work of a group of mission hospitals, the writer was struck with the consistently lower death rates in the Christian community when compared with the principal communal groups in these countries.'

Civilization spreads! Tear-gas is being used by the Punjab police in rounding up dangerous dacoits.

The Times of August 11th says that a number of leading Indians of all kinds of associations have issued an appeal announcing a conference in Calcutta at an early date to discuss means of arranging an all-Bengal attack on terrorism. The trouble is that no one seems to know how to get beyond generalities to practical details. Family discipline in Bengal has greatly weakened in recent years, and the average father walks delicately where growing boys are concerned. In East Bengal men of all ages are forming bands to keep a friendly guard over students and schoolboys.

Afghanistan has in recent years adopted Western court procedure which has modified in theory the primitive methods of Afghan justice. In practice, however, despite orderly processes of trials and delays, Moslem methods have been applied to deal with Abdul Khaliq, the assassin of King Nadir Shah last November. These time-honoured methods are directed to root out any of the prisoners' relatives and friends who might be disposed to avenge his death. Twenty-nine persons have thus been sacrificed to make doubly sure of the safety of the present youthful King Zahir Pasha. This is beyond even the law of 'an eye for an eye and a tooth for a tooth.' Things are not quiet however in Afghanistan, nor will they be until she ceases to bar the entrance of the King of Love.

Central Asia, especially the province of Sinkiang, the scene of the heroic itineraries of our friends Miss Cable and the Misses French, has been in a disturbed state for about two years. Chinese garrisons, Chinese Moslems (Tungans) and Turki tribes were all involved. A Chinese political mission which has gone to Lhasa is headed by two Christians. The late Dalai Lama's commander-in-chief had his eyes put out on a charge of plotting against the present Government.

In the *Moravian Quarterly* Walter Asboe writes about a stone-carver in Tibet. 'The profession of the stone-carver of Tibet is a highly skilled one, and comparatively few of these stone-carvers are to be found in Western Tibet. The bulk of them apprentice themselves to their trade in the sacred city of Lhasa. So experienced was the stone-carver in Spiti in carving his inscriptions, which consisted chiefly of the Tibetan mystic formula, *O mani padmi hum*,

that he could chisel out the letters perfectly without first forming the characters roughly in pencil or charcoal. I watched him work for a long time, so as to acquire the secret of his art, and when he paused to rest from his back-aching task, I asked him if he would carve the inscription, " God is Love," on a large stone. The following day he inscribed on enormous slabs of rock by the wayside, the Beatitudes, and Christ's law of reciprocity, in large Tibetan capitals. One also hopes that we may be able to train one or two Christians to carve Christian inscriptions so that over the length and breadth of the land, there will appear these wayside pulpits with the Christian emblem of the Cross marked boldly on the rocks and stones to distinguish them from the Buddhist inscriptions.'

Veteran returning missionaries leaving the China field report that the old China is rapidly passing away at the great centres of population, but that inland, especially in the remote districts, China in all respects has not moved a fraction of an inch from the ways established thousands of years ago. The greatest menace to peace and prosperity has been raiding by bandits ; flood and drought have also taken toll of many wide areas throughout the land. The prospects for Christian missions were never so bright. Here and there persecutions for Christian faith still continue, but for the most part the Christian message meets with little opposition.

Generalissimo Chiang Kai-shek has taken a lead in reformation in China by instituting the ' New Life Movement,' the object of which is the moral uplifting of the people. The movement among the soldiers consists in the reiteration of slogans enjoining good conduct, such as, ' Be prompt,' ' Be neat,' ' Don't spit,' ' Cleanliness prevents sickness,' ' Avoid wine, women and gambling.' Officials are urged whole-heartedly to foster an efficient Government free from bribery. The army is warned that it is the protector of the people. Here is the soul of a nation expressing its deepest need, the phrases of which are new to the Chinese language. It is a challenge to Christianity, for only Christ can bring about the new birth and give the new life which so many nowadays are crying out for. How is the Christian Church meeting this vital need ?

Commercial war in the Far East is a menace to world peace. Upon the Christians in Japan, among whom are some of the finest in the world, rests the great responsibility of making their influence felt in an expanding empire.

The creation of the new State of Manchukuo has brought with it new problems in Japanese defences. At present Japan seems to be bearing the whole burden, and this is reflected in the heavy defence estimates. It may be supposed that in time Korea and Manchukuo will add their share, but in any case there are many and intricate problems to solve. The question of introducing conscription in

Korea is being freely discussed and it is not unlikely that Manchukuo will soon have a modern army of its own.

The Dutch East Indies is a special concern of the World Dominion Movement, which has in hand the material for a Survey which it is hoped will soon be available. The extent and importance of this section of Malaysia is not generally realized. When the Mildmay deputation visited the East Indies last Christmas they met Mr. Jaffray and spent a most profitable time with him. He is a pioneer of great achievements in West China, Indo-China and now in Malaysia. He writes, 'The lower half of Sumatra, indeed all south of the equator, is practically an unoccupied field. The extreme north of Sumatra is also unreached. The missionary work that has been done in Sumatra is principally among the Batak tribe. In 1933 the Courier Mission opened work in southern Sumatra.

'Until a few years ago the three islands immediately east of Java, Bali, Lombok and Soembawa, were without a witness for Christ. Now, thank God, among the one million Balinese, there are a few hundred Christians. A married couple of the Alliance Mission are resident in Lombok. There is a colporteur on each of these three islands, under the British and Foreign Bible Society and under The National Bible Society of Scotland.

'There are several areas on the island of the Celebes, where practically no Gospel witness has been given. The thickly populated south-western arm of the island, inhabited by about three million Boegis people, the three islands of Boeton, Moena and Kabeana, south of the south-eastern arm, and the long, narrow, curved peninsula in the north, are practically without missionary occupation. The Alliance Mission has located its headquarters, Bible School and publication work at Makassar. Little has yet been done for the evangelization of the above mentioned unreached millions of Celebes.

'Until 1929, the entire coast and interior of Dutch East Borneo were unoccupied. Now, thank God, a beginning has been made up three of the rivers to reach the Dyaks of the interior jungles. The Alliance Mission and The Chinese Foreign Missionary Union are located in the Mahakam River district where hundreds have found Christ. Alliance missionaries are also carrying on work in the districts of the Boelongan and Sesajap Rivers, where over two thousand Dyaks have accepted Christ.'

In Europe public opinion has once again been focussed upon Germany. Whereas common opinion in Europe continues to be suspicious of National Socialism, the death of Hindenburg has placed even more power in the hands of the Führer. There is no visible improvement in the religious position, but the Government still professes impartiality, leaving the two parties to fight the issue

out. There are some signs that in the near future the conflict will come to a head, and protests from the pulpit have been made and meetings held in a number of places. On August 9th the 'National Synod' assembled and made grave protests. The Roman Catholic Church stands aligned with the Opposition League in protest against the pressure of the new paganism on the Christian front. In Germany, as also in Austria, the threat to religion has evoked the sympathy of many who have had little interest in the Church. It has been estimated that in Berlin in 1931, 66,000 left the Church, and 3,000 joined; in 1933, 7,000 left and 63,000 joined.

In Austria the prominent political position given to the Roman Catholic Church through the Concordat has produced a similar reaction, and, in Vienna alone, where there are about 90,000 Protestants, 15,000 persons have requested admission to the Church since the beginning of the year.

Statistics for 1933 in the United States of America show a total membership of religious bodies of 61,000,000, a net increase in the year of 655,000, and the proportion of Church members to the population has risen from 47 per cent. in 1926 to 48½ per cent. in 1933.

A conference was held recently in Mexico to discuss the very difficult situation created by the anti-religious legislation. In one State (Tabasco) there have been no priests for the last ten years. On the other hand, in Guatemala, evangelical work was never so prosperous as to-day, and great interest is being shown in meetings in many parts of Salvador. Mexico has really passed, in recent years from an anti-clerical to an anti-religious spirit, and this is a new phenomenon in the western world. Outside of Russia there is no more determined drive against religion than in Mexico.

Churches in the West Indies in general have suffered from the depression in the sugar industry and from the succession of hurricanes in recent years. The Methodist Church in the West Indies to-day has a membership of some 50,000, of whom 24,000 are in the Jamaican district.

The total circulation of the British and Foreign Bible Society last year in South America was 437,000, an increase of 41,000. The American Bible Society also reports a year of notable activity in spite of a reduced budget.

The war in the Chaco has seriously interfered with the activity of missions in that area, but the work carried on among the Indians in adjacent fields has shown new progress and vitality. In Bolivia the community has been drained of its best men on behalf of the army. A Bolivian lawyer stated recently that 'legislation in Bolivia hostile to evangelical missions is impossible, but legislation to regulate them is very possible.' In one Church in Bolivia, of

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Mildmay Conference Centre, London, N. 1

nineteen baptized men, all except four have been called to serve in the army.

The Synod of German Churches in South Brazil reports that financial conditions have sadly affected their work. Several missions in Brazil, however, can report progress, and in the Western Brazil Mission of the Presbyterian Church last year 263 persons were added to the Church. The East Brazil Mission carried on work in that year in some thirty-four towns in one State alone. Brazil to-day has an estimated Japanese population of 150,000. Some evangelical work is conducted by two missions among these immigrants.

Colombia has always been one of the most religiously conservative representatives of South America. There is to-day a danger that the swing to liberalism may possibly lead to the opposite extreme, and the Pope has addressed a long letter to the Archbishop recommending the founding of Catholic Action Societies in the Republic. In the neighbouring Republic of Ecuador, an exceptionally difficult field, the Gospel is being preached through broadcasting. A deputy of the Peruvian Congress recently made a public speech in which, among other statements, he said: 'The work of the Protestant missionary in the districts of Puno and Cuzco is worthy of the highest praise, and for me it is an honour to do justice to-day in the Parliament of Peru to this little-known work which is, in my opinion, the highest and best and that which most influences the Indian.'

Mildmay Notes

IT has been a great pleasure to have had interesting conversations with missionaries and other friends staying at this Conference Centre. Dr. Orts Gonzalez of Spain and Mr. Varetto of Argentina have received and given valuable help on questions relating to the Latin world.

The Hebrew Christian Alliance residential conference here meant many contacts of great value in the Jewish world. Missionaries from Korea, China, Africa, etc., have been very welcome guests, and the advantages of Mildmay as a residential centre are becoming more widely known.

Regarding our Mildmay leaders; Dr. Robert Cochrane has just left for the West Indies to investigate the leprosy situation there, and he will be making many missionary contacts. Mr. McLeish is visiting Scandinavia, where interest in the Mildmay Movement and its outlook is

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very great. Mr. Kenneth G. Grubb has just left to survey Mexico—a task of great importance which will mean six months' hard work and travelling.

The Rev. Lionel B. Fletcher is arriving here as this number of the magazine appears and will immediately take up evangelistic campaigns in the west of England. Dr. Scroggie is having marvellous times in Australia.

There is much literary work in hand, or in prospect, in connexion with further important Surveys. The circulation of the 'Prayer Bulletin' is large, but we wish it were larger. It contains outstanding topics for prayer throughout the world. We wish that friends would take the Mildmay missionary box which is quite unique. It is in the form of a globe and will be most useful for reference when reading the 'Prayer Bulletin.'

The Intelligence work of the Movement is being gradually extended, and help to meet the needs it reveals is urgently needed.

Meetings at the Centre here are growing in interest, and the far-flung evangelistic efforts inaugurated, supported or helped by the Movement in Africa, India, China, etc., are matters for much thanksgiving.

Prayer, Bible Study and Evangelism are having more and more emphasis here. The London School of Evangelism re-opened at Mildmay in September, and in this work a union has been effected with the National Young Life Campaign and a branch of the school is being opened at the New Alliance Club, Cavendish Square, W.1. Information about this school can be had on application to the Secretary, Mildmay Conference Centre.

Very thorough work is being done in the district around Mildmay. During the last few months hundreds of homes have been visited, and the ideal is to reach every home in the neighbourhood of the Conference Centre—an area with a very large population. Conversions are a regular experience. We should like all our friends to join in thanksgiving and prayer for all these activities.

A Message for Grey Days

'"If the vision tarry, wait for it" . . . it will not be late. Don't toss your dream impatiently away as something that can never come to pass in this dusty workaday world of drab realities, still hold to it, work for it, believe in it, expect it. Grant me loyalty, tenacity, courage. Give me that—long enough—and we win.'—*The Hero in the Soul.*